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SEPTEMBER 23, 1953

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HOW MANY FATHERS?

THE ARGUMENT on the front porch seemed to be reaching a crescendo. I tiptoed to the living room window to try to discover the bone of contention between my son and his playmate. Toys were being ignored, as the two boys insisted each was right.

"Two fathers!" "No father!" "Oh, yes, you have!" "No, I haven't. Ask your mother!"

AT THE INVITATION, I tapped on the window pane and asked, "What's up?"

"Mommy, Johnny says he hasn't any father. He's wrong, isn't he?" demanded Billy.

"I'm not wrong," Johnny insisted. "My father died when I was a baby. But Billy says he has *two* fathers. He's wrong, isn t he?"

"Come on in the house, and maybe we can straighten this out," I said.

"I know Johnny's father died," Billy explained as the two boys burst in. "But last week our Sunday school teacher said that God is our Father in heaven, so that means that Johnny *does* have a father. So does everybody in the world. And some people have two fathers—God and a daddy, like me."

Johnny's expression of disbelief was so uncompromising that I decided not to run the risk of taking sides. "Let's look in the Bible for the truth," I suggested.

BILLY RAN TO GET the family Bible. I thumbed the pages until I found a passage in the fourth chapter of Ephesians which would answer the question. "There is one God and Father of us all, who is above all and through all and in all."

"There! You see?" Billy was triumphant.

Johnny did not dispute the Bible. His expression changed from disbelief to joyful acceptance as the words reached his understanding. "Well, I guess I do have a father after all," he exclaimed.

—ERNESTINE S. DAUM

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THIS WEEK in *The* LUTHERAN

ARE PALESTINE REFUGEES OUR BUSINESS? - By Chris Christiansen 12
Where human rights are disregarded, the church can't be passive

A SIGN OF HOPE IN THE DESERT - - - By Raymond Shaheen 15

THE STRANGE CASE OF DR. SCHENLEY - By George W. Forell 16
A bit of fantasy inspired by the Kinsey report

BOB CHANGED OUR LIVES - - - - - - - - - - - - 18
Case history of cause and effect in child adoption

SECURITY BEGINS AT HOME - - - - - By Ernestine S. Daum 22
What can you do about the ills and iniquity of the world?

WHAT I LEARNED FROM THE LUTHERANS - By Joe E. Harding 24
A Methodist student finds out about the fellowship of faith

THERE'S POWER IN COMMUNION WITH GOD - By Ruth Hayward 26
Moments of solitude are as important as food and sleep

THE ANSWER IS GOD - - - - - - - - By Alice M. Read 28

NEWS

Church in the News - - - 4
World News Notes - - - 10
Washington: Death and Politics - - - By Robert E. Van Deusen 11
Overseas: England, India - - - - - - - - - - - - 34

News in the Churches:

Florida - - - - - - - - - 38
Indiana - - - - R. H. Heine 36
Iowa - - - - - - - - - - 37
Maryland - - - - W. P. Ard 38
Ohio - - - - E. R. Walborn 42
Texas - - - - J. F. Vorkoper 43
Pa.: Philadelphia - C. W. Weber 40
Virginia - - - M. P. Mauney 44
West Virginia - - H. L. Hann 45
Wisconsin - - - C. A. Puls 46

Story of the Week - - - 39
Campus - - - - - - 43
People - - - - - - - 41
Deceased - - - - - 48

FEATURES

Five Make a Family: Melton or Dinsmore? - By Margaret A. J. Irvin 29
Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 31
Books - - - - - - - 32
In Conclusion - - - - 50

COVER PICTURE. Work on new $100,000 men's dormitory at Pacific Seminary began Aug. 23 when California Synod President J. P. Beasom turned first spadeful of earth while Seminary President Charles Foelsch read blessing. Building is to be completed by March 1, 1954.

THE CHURCH IN THE NEWS

Losses in India mount

Flood loss estimates kept mounting as reports of damage to ULC mission property from the recent rampage of the Godavari River in India continued to filter through to the offices of the Board of Foreign Missions last week. (See *A Flood Roared Through Rajahmundry* in THE LUTHERAN, Sept. 16.)

In the mission compound at Rajahmundry, 55 buildings were damaged, some severely. In the city itself, 3,000 houses collapsed. Among the 107 Christian families in the local congregation, 34 lost their houses completely and many more were at least temporarily homeless.

Little news had yet come in from outlying villages because of difficulty of communication. Early reports indicated that two parishes had lost all their property and that 10 congregations in another parish were similarly affected. An epidemic of cholera was reported raging in some villages.

Because the recent Japan flood drained the emergency funds of the Foreign Mission Board, it will be hard-pressed to meet the needs in India. Church officials ruled out a church-wide appeal, but special gifts made through the board or the Women's Missionary Society will help tide over the present crisis. Aid will be sought from the Allocation Commission in January if benevolence gifts of ULC congregations provide a fund for distribution through Part II of the budget. Full payment of benevolence quotas by all congregations would assure this. The Epiphany appeal for foreign missions, whose object this year will be to provide chapels in India, will also offer timely help.

"Luther" well received

Off to a good start in New York when on Sept. 10 it broke all opening-da records at the Guild Theater, the fil *Martin Luther* will be showing in mor than 300 theaters by Reformation Day its sponsors reported.

Critics tendered high praise at the Ne York opening. It has "passion and power and as a "fair and dignified re-enactmer of history, it could hardly be surpassed said Bosley Crowther in the New Yor *Times*. *Time* magazine hailed it as "ac curate and edifying."

By special invitation, the film opene the annual international film festival Edinburgh, Scotland, early this month It was selected for this purpose fro

FILM STAR GREETED

Annette Carell, who plays Mrs. Luther the current film, and Henry Endress, e ecutive of Lutheran Church production get welcome at North Carolina airpo

among more than 400 films from 30 countries. English critics at the festival were lavish with praise, calling it "inspiring" . . . "first-rate" . . . "immense dramatic power." It received a "terrific ovation."

Although there had been some question about booking the film into strongly Roman Catholic centers such as Boston, it will open in that city's Majestic Theater on Nov. 1 at the special request of theater operators. Canadian cities will also see the film before the snow flies.

The National Legion of Decency, Roman Catholic film censors, put the film in a special category, observing that "This picture offers a sympathetic and approving representation of the life and times of Martin Luther, the sixteenth-century figure of religious controversy. It contains theological and historical references and interpretations which are unacceptable to Catholics." However, the Legion did not bar Catholics from seeing it.

Illinois suit altered

Last year a Lutheran mother in an Illinois town found that her children would be required to attend a school supported by public funds in which the teachers were all Roman Catholic nuns. Mrs. Dorothy Larson of Johnsburg charged that this was a violation of the constitutional provision for separation of church and state. She started suit against the nuns and school authorities to halt operation of a public school by nuns.

The Johnsburg situation had developed 5 years earlier, when the local public school burned and the parochial school was taken over for the instruction of all the town's children, most of whom are Roman Catholic. An eight-room $183,000 school was built with public funds three years ago.

When school opened in Johnsburg early this month, the eight-room building was occupied by 23 pupils and one lay teacher. The six nuns and 300 Roman Catholic pupils had withdrawn from the public school and would attend a hastily built six-room parochial school as soon as it was completed.

As a result, Circuit Court Judge Bernard Decker at Woodstock dismissed the nuns as defendants in the suit. The school authorities who had permitted the Johnsburg situation were given until Oct. 29 to answer charges preferred against them. Mrs. Larson said she would continue to press the suit because "a lot of people want to see this question decided by the court."

STAMPS TO RESTORE CHURCH

A new series of West Berlin postage stamps will help provide funds for reconstruction of Kaiser Wilhelm Church

Clergy losing battle with prices

If the pastor's suit looks a little shabby, it might be a good idea to examine the congregational budget. Figures revealed last week by Dr. Benson Y. Landis, associate director of the NCC's Department of Research and Survey, showed that in terms of purchasing power the salaries of Protestant ministers, on the average, will buy 13 per cent less than they did 12 years ago. Meanwhile the purchasing power of factory workers has increased 42 per cent and that of store clerks 33 per cent.

The National Council study was based on incomes of clergymen in the Congregational Christian, United Presbyterian and Protestant Episcopal churches. These groups were selected because their salary figures were complete and comparable.

Echoes of the pastors' plight will be heard in Congress when Representative Peter F. Mack, Jr., of Illinois presses his bill to exempt from federal income taxes the cash rental allowance paid to some clergymen. Ministers are "discriminated against" said Mr. Mack, pointing out that the average clergy income of $2,412 is $256 less than the labor force average of $2,668. "It should be kept in mind that these clergymen support families and have to pay 1953 rents out of incomes based on 1940 living costs," he argued.

Deaconess study co-ordinated

Since its founding, the ULC has maintained duplicate deaconess training institutions at Baltimore and Philadelphia. Last year both acquired new property. This fall for the first time the work of the two schools will be co-ordinated. The 56 students who are enrolled in the deaconess schools will receive their academic training on the Baltimore campus at Ruxton, Maryland. The Philadelphia Motherhouse will be the center for their institutional training.

Dedication of the new Baltimore property has been set for Oct. 27 with Dr. Harry F. Baughman as the speaker. The moving date for the Philadelphia Motherhouse is still indefinite, but it is expected that the new quarters will be ready for occupancy in November.

Women's work is growing

Women are taking a bigger hand in running church affairs, a survey by the Associated Press disclosed. The number of women ministers has doubled in the last decade. Most major denominations report increases from 20 to 60 per cent in the number of women serving on church boards. Almost all churches now permit women to serve as delegates to their national conventions.

In the ULC, the Women's Missionary Society reported its membership at 111,844—an increase of 7,000 during the past year. Of the 3,600 local groups more than 1,000 are now using the unified plan in which all women of the congregation participate in study and service.

Churches hail Adenauer victory

Triumph of Chancellor Konrad Adenauer's Christian Democratic Union in the recent West German elections was applauded by European churchmen. It assures firm and clear leadership "in full accord with the pope's ideas and wishes" said the Vatican radio. It justifies "the hope that marriage, family and social problems will now find a solution according to the demands of Christian conscience" added Cardinal Frings of Cologne.

In England both Protestant and Roman Catholic press approved the Adenauer victory. "Free Germany has shown herself united," said the Catholic *Herald* "not in support of a negative anti-Com

munist demagogue or a fiery nationalist with a new gospel of 'blood and soil' but n support of a responsible promoter of maginative and positive democratic re-ponsibilities."

The Church of England newspaper ommented that "the Germans have voted or sanity" and proceeded to defend U.S. ecretary of State Dulles for his pre-elec-ion statement favoring the Adenauer overnment. "No nation these days can magine it lives in a little cage all by it-elf. How foreign governments will re-ct to the verdict of the polls must neces-arily be one of the most crucial con-iderations in reaching that verdict."

Canadians oppose Vatican envoy

In the recent Canadian election cam-aign, Prime Minister Louis St. Laurent aid a majority of his cabinet favored ppointment of an envoy to the Vatican nd that he thought the appointment ould eventually be made. Last week he executive council of the Church of England in Canada took issue with the premier.

"We desire not to be unfair to our Roman Catholic brethren but we must oppose any policies which we feel are not in the best interests of our church," said Bishop Frederick H. Wilkinson. He stated that provincial governments were under constant pressure from the Roman Catholic Church either to establish separate schools or increase grants to those already established. "In Ontario, British Columbia and New Brunswick it has been necessary to watch this problem with increasing concern," he explained, urging readiness for concerted action "in regard to any excessive demand or effort of the Roman Catholic Church which is contrary to the spirit of Christian democracy."

The council also adopted a proposal that Canada make one-tenth of its 1953 wheat crop available to hungry nations, with the cost borne by the people as a

PLAN EVANGELISTIC CAMPAIGN IN ENGLAND

nglican Bishop Hugh R. Gough of Barking, an area of London; Secretary of State hn Foster Dulles and Evangelist Billy Graham confer on plans for the latter's pro-sed campaign in England next spring under the auspices of the Greater London usade. Graham's techniques are expected to revitalize religious life in England

"sacrifice on our part." Delegates estimated that this much wheat would be worth $120 million. Canada expects a wheat surplus this year.

Parochial bus problem

Vigorous discussion in Missouri followed Attorney General John M. Dalton's ruling that tax-supported bus transportation of parochial school pupils is illegal. The practice has been current for years in some rural counties of the state.

"Undemocratic," cried Roman Catholic Archbishop Joseph E. Ritter in St. Louis. "If the constitution of Missouri does not permit bus transportation to children not attending public schools, we should amend the constitution." Parochial school teachers and parents' associations began circulating petitions protesting the attorney general's ruling.

The St. Louis chapter of POAU defended the ruling, a spokesman saying that transporting parochial school children with state funds would be the "rankest sort of inequality" and would lead to demands for free lunches and free textbooks in parochial schools.

Feeney followers jailed again

Followers of Father Feeney, excommunicated Roman Catholic priest of Cambridge, Massachusetts, seemed well on their way last week to seeing the inside of as many jails as Jehovah's Witnesses. Four landed behind bars in Minneapolis after they were arrested for trying to peddle copies of Feeney's book *Bread of Life*.

The Feeneyites, who call themselves Brothers of the Order of the Slaves of the Immaculate Heart of Mary, first got into trouble on the Notre Dame University campus. More recently they were arrested in Chicago when they created a disturbance in the offices of Cardinal Stritch.

The Boston ex-priest was unfrocked last February as the result of a doctrinal dispute when he refused to stop preaching that salvation was impossible outside the Roman Catholic Church.

Clergy again accused

Wholesale accusations resumed in Washington as the Velde Committee (the House Un-American Activities Committee) made public on Sept. 11 testimony given before it last July by some repentant ex-Reds. One said that 600 Protestant clergymen are secret members of the Communist party, 2,000 more are "pretty close to the machine" and 3,000 others are "among the fellow-traveling category."

The unsupported charges were similar to those against which prominent clergymen of all faiths protested some months ago. J. B. Matthews, who had expressed like opinions, was discharged from his post with the McCarthy Committee after President Eisenhower had deplored such generalized accusations.

Ex-Moscowite Joseph Zack Kornfeder was author of the new set of statistics. The calculation, he said, was "on the basis of the knowledge I have in the field." Charges similar in nature, though without the numerical precision, were made by Benjamin Gitlow, one of the founders of the Communist party in the U.S., and by Manning Johnson, former Negro Communist. Johnson said his judgment was based on the writing of various clergymen. None of the accused is active in any Protestant church.

Named by Gitlow in his testimony were eight Methodists, two of whom had previously been objects of congressional charges—Dr. Harry F. Ward and the Rev. Jack McMichael. Both have denied

TEEN-AGERS HELP COMPLETE NEW CHURCH

Nearly 100 young people from neighboring churches spent a day of their vacation to help clean up grounds and building of a new mission church at Norwalk, California

ny connection with the Reds.

Protestant clergymen were also named a statement by former FBI agent Herert Philbrick as members of a Comunist cell in Boston. Although he said e was not sure of their exact identity, hilbrick publicly named nine alleged ommunists, five of them clergymen.

rthodox feud flares

Feuding factions of a Missouri Synod ongregation near St. Louis took their gument back into court last week. lembers of the congregation who are yal to the Missouri Synod asked Cirit Judge Raymond E. LaDriere to cite r contempt a group of members who 1951 voted to withdraw from the Misuri Synod and affiliate with the Orthox Conference.

Last month the judge had directed that ssession of the church and all church cords be given to the Missouri Synod ction. An appeal from this ruling is nding. The contempt motion claims at despite the judge's order, members of the Orthodox Lutheran Conference group stopped synod members from holding services at the church and kept possession of the building.

The controversy in the suburban Chesterfield congregation has included fist fights between members and the posting of signs around the church describing the issues in the dispute.

Tithing advocated

Tithing is the answer to the church's financial problems, a Missouri Synod businessman told a conference of Lutheran Free Church pastors at Augsburg College, Minneapolis.

"We still give God the crumbs instead of the first fruits," declared D. C. Dickmeyer, Indiana candy manufacturer and chairman of the board of Valparaiso University. Christians are not legally bound by the tithe, he explained, but it's an indication of what God expects from us even now. "When we learn to tithe, God fulfills his promise in every one of us. He pours out his blessing on us."

World News Notes

Language barrier

"Esperanto is not a language, but only a code." So spoke one of the delegates at UNESCO's seminar on language problems which recently concluded a three-week meeting in Ceylon. The solution to the world's Tower of Babel cannot be found in an artificial lingo. From 18 countries came 33 representatives to consult quietly about one of the greatest hurdles to world peace: language! The conference was more discreet; they talked about "promoting international understanding."

Much attention was given to what might be called multi-linguicity. Stress was laid on the proper mastering of more than one tongue . . . preferably by speaking and hearing another language for two years before reading and writing it. In many nations a second language is a matter of routine in the grade school curriculum. U.S. elementary schools were tagged as backward in this respect. American children get only a little grammar from teachers who themselves often have no steady practice in the language they are trying to instruct.

Beds abounding

1953 will be a banner year for tourist spending in Germany. Last year the U.S. despite linguistic handicaps contributed 17 per cent of all foreigners traveling in the Bonn Republic where the number of beds for tired travelers has multiplied enormously. In 1951 there were 290,000 beds, now there are more than 460,000, not including 36,000 beds still reserved for British, French and American military and civilian personnel traveling on business or for pleasure. Refugees still continue to take up another 48,000 beds which might otherwise be aired for the tourist trade at a worthwhile profit.

After years of being cooped up behind their shrunken boundaries, German tourists are going everywhere. Switzerland had a bumper crop but the little Volkswagen leave no European country unexplored and guttural tones are being heard increasingly in trains and planes, even in North and South America.

Life's last parade

The German War Graves Commission estimates that two world wars have left 5 million of its soldier dead in 53 countries. Little or nothing is known of the graves in the Soviet orbit, but in other countries a modest effort has been made to locate and mark as many as possible. By American standards the budget has been insignificant. Since 1946 less than 3 million dollars was spent for this purpose, including the maintenance of military cemeteries.

West Germany alone contains 250,000 military graves from the last war. In France there are 210,000 graves at least, not counting 900,000 from World War I. 40,000 more are lost. Italy has 110,000 German graves and there are 20,000 in North Africa. Norway counts nearly 12,000, Denmark nearly 11,000, Finland 15,000, and Belgium 45,000.

Russ in boots

Russia's shoe industry seems to be getting back on its feet. Soviet citizens this year will not only get 36 million pairs more than in 1950 but for the first time the ladies will get a choice of color: red, white, blue or brown. This great stride in footgear, plus the gigantic new Moscow University which has just been opened, will serve to re-equip the Communist comrades from top to toe.

—STEWART W. HERMAN

DEATH AND POLITICS

THE DEATH OF TWO MEN prominent in ublic life has left Washington in a sober ood. It has brought home how tran- tory human prestige and influence can e.

Robert A. Taft and Fred M. Vinson ch left his mark on American life. aft earned the title "Mr. Republican" formulating the political philosophy the conservative wing of the Republi- n party. Vinson represented a moder- ely liberal school of thought typical of iddle-of-the-road Democrats.

ROBERT TAFT'S impact was in the legis- tive field. Son of the only man who be- me both president and chief justice, he mpleted the American triangle as the ading senator of his party. His lifelong nbition to follow his father's footsteps to the White House was blocked by a an named Eisenhower.

In the Senate, Taft's reputation was e of consistency. Whether or not you reed with him, you could always tell here he stood. He took positions only ter long and careful study. As a result, developed a coherent viewpoint which any senators less thoughtful than he opted as their own.

Taft's leadership in the Senate proved value to Eisenhower. Always a party n, Taft backed most of the president's gram and helped to rally support for proposals. His absence from the sec- d session may mean that Republican licy will be less cohesive and that senhower will have to look more to mocrats for support.

Taft's untimely death emphasizes the chilles' heel" of our party convention tem, the casual nomination of vice sident. Suppose Taft had been nom- ted, and the vice presidency had gone to McCarthy? Dangerous leaders, if they are permitted to become strong, can rise to the top even in democratic America. Henry Wallace was vice president until a few months before Roosevelt's death!

FRED VINSON'S service to his country was in all three branches of government. A congressman from Kentucky for 14 years, he became an expert in tax legislation. President Roosevelt named him to a series of executive posts, including Director of War Mobilization, where he became almost an "assistant president." From there he entered the cabinet as secretary of the treasury. In 1946, he was named by President Truman as the thirteenth chief justice.

Vinson's death leaves Eisenhower with his first Supreme Court vacancy. The fact that Justice Burton is the only Republican on the court makes a Republican appointment probable. Preliminary guesses focus on Governors Warren of California and Dewey of New York, neither of whom has had judicial experience.

Some have pointed out that there is no Roman Catholic justice on the Supreme Court. This raises the old question whether religious affiliation should have any bearing on appointment to high office. The best idea is to choose the man whose personal qualifications make him best fitted for the job.

The Supreme Court plays a crucial role in determining the direction of democracy. In recent years it has given constructive leadership in such areas as race relations and civil rights. The vacancy left by Justice Vinson's death calls for the appointment of a clear-thinking jurist with the qualities of statesmanship.

—ROBERT E. VAN DEUSEN

Are the Palestine Refugees Our Business?

By CHRIS CHRISTIANSEN

Lutherans are engaged in providing help for Moslem Arab who were forced to flee from their homes in Palestin

TEN MINUTES to five this morning my doorbell woke me up. I didn't react at this time of the day. A few minutes later it rang again, and now I decided to find out what was going on.

Outside were eight Arabs, two of them standing and the rest sitting on their heels on the staircase, all were poorly dressed and dusty. A couple of them were barefooted. I knew, without asking, that they were refugees from Palestine who, in order to avoid the heat of the day, had walked miles during the night in order to obtain some help from the Lutheran World Federation.

I asked why it was necessary to disturb me so early in the morning and pointed at the signboard outside our door which gives the office hours. One of them spoke good English and explained on behalf c all: "We apologize for making you trou ble, but we have walked the whole nigh Won't you help us and our families wit some clothing and perhaps some sho for our children?"

They got the help they wanted ar before the sun made it too hot to be ou side were on their way walking back the refugee camp out in the Syrian dese

Thanks to generous gifts of mon and valuable relief goods from the L theran churches of America and Sca dinavia the LWF office in Damascus h been able to give clothing and shoes over 50,000 Palestinian refugees in Sy during the first eight months of 1953, a before the year is over we hope to be a to dress another 50,000. Approximate 6,500 refugees receive medical care in o four clinics every month, over 90 p cent of them Moslems. Out of the 10 p cent Christians very few are Lutheran

Mr. Christiansen is representative in Syria for the Lutheran World Federation's Service to Refugees.

RELIEF PROGRAM IN PALESTINE
Food and flour are distributed at refugee camp

Why are the Palestinian refugees also our business? Is there any reason why the Christian church should care about 875,000 Moslem refugees from far-away Palestine at a time when hundreds and thousands of Christians have also lost their homes and properties in other parts of the world?

Looked upon superficially there seems to be no special reason for us to be concerned about the Palestinian refugees. Their problem is a human problem—they are poor, homeless, unemployed people who live on the edge of starvation. Their problem is a Moslem problem as more than 90 per cent of them are of Moslem religion.

Further, the Arab refugees are a political problem because the refugees have been made pawns in the political game between the Arab States and the United Nations.

WHY MUST the Christian church help? And how can we do it? The church must help because nobody else can or will. The Moslems cannot and the Communists don't want to.

Christians must always be committed to justice everywhere. We cannot remain passive when injustice takes place when we see people suffer, when human rights are disregarded. The church must help the refugees because according to its nature and history the church is a mission church. Through centuries we have sent missionaries, men and women, to Moslem lands in the Near East teaching and preaching that "God is love."

It is our duty to use every opportunity to tell the world that the basic right of the Arab people of Palestine to determine their own way of life and their own government has not been and is not being respected. And until injustice is made good again it is also our duty "to feed

CHILDREN LINE UP FOR FOOD
Hunger is their daily companion

PRECIOUS PAIL OF MILK
Arab girl finds friendly help

the hungry, to clothe the naked, to cure the sick and to give the one who thirsts something to drink." Not because the people are Christians—they are not—but

because we are under obligation. We are under command of one who did not confine his help to Christians. Had He done so, He would never have got started.

ARE THE REFUGEES not cared for by UN? Yes, to a certain extent. The UN agency gives the refugees a shelter (tents) and a small, monthly ration of the most essential food. But much help can only be given through voluntary agencies. The refugees are badly in need of schools, vocational training, more medical care and all kinds of social welfare. They always need clothing, shoes and blankets. But first of all they need helpers who have time and patience enough to sit down together with them in their tents, caves and dirty holes, who will listen to them and try to understand them, who will deal with them and treat them as individuals, as human beings and not as "interesting cases" or numbers in a card file.

It is still very hot in the Middle East, but in a few months rain and cold weather can be expected. Last winter we had to refuse thousands of refugees who came to us for clothing, for our storeroom was empty. It will be different this year because Christian friends in America learned about the sufferings and needs of the people from Palestine, and through Lutheran World Relief gave us very generously a good supply of clothing and shoes.

REFUGEE CHILD
LWR gifts saved his life

Thanks to these contributions and to a good staff—a team of 23 Palestinian refugees and four Syrians—the LWF in Syria is able to render a valuable and appreciated service to hundreds of homeless people. The refugees as well as the Syrian government ask us very frankly to continue our work. We can only do this if friends give us the help we need in order to help others.

WE USUALLY are our own worst enemies. We ourselves so frequently stand in our own way. Our principal problems are not outside ourselves but inside our own hearts.—CHARLES M. CROWE in *On Living With Yourself* (Abingdon-Cokesbury)

A Sign of Hope in the Desert

By RAYMOND SHAHEEN

The cry of a ragged beggar lad and a friendly sign over a nearby building are memories of a moment in Damascus

The Rev. Mr. Shaheen, pastor of Messiah Church, South Williamsport, Pa., recently returned from a trip through the Near East.

DURING THE DAYS this summer when I was making a "survey tour" of the Middle East, the cry of "baksheesh, baksheesh" has fallen on my ears countless numbers of times. And with little qualm of conscience, I've gone my way with a certain dislike for the upturned palm of the beggars. But today was different!

I had just come from the site in the city of Damascus where the guidebooks tell you that the Apostle Paul was let down from the wall in a basket. There he escaped his enemies and was able to resume his missionary travels. As I looked at the place, my thoughts were anchored in the events of long ago.

Suddenly I was shaken rudely back to the present by the agonizing cry for "baksheesh" that came to me from a lad little more than eight years of age. This lad's cry was different because his face was different and his plight was different! Partially-sighted, he groped for me and with the very little knowledge of Arabic that I possess I could understand the supporting cry of his companion. "Have pity—have pity for him—look at him—and have pity!"

I saw him there, standing with a group of others—swarming like flies they were—before their little community of tents made of rags, straw and frail canvas. They were part of Syria's 80,000 of the estimated 800,000 Arab refugees, driven from their home and land by the Israeli-Arab war and now exiled from the places they had long claimed for their own.

And while their cry for compassion laid hold upon me, how thrilled I was to discover just a short distance away a sign over a building. The inscription, written in English as well as in Arabic, said "Lutheran World Federation Clinic—Service to Refugees."

I CANNOT TELL YOU what satisfaction came to me then. My church—your church—our church was there! Love's working arm had come to these ragged and destitute people. If ever I was glad that I had seen my parish unfailingly meet its LWA quota, it was at that moment. If ever I was ashamed that we had not done more, it is now!

Small wonder that last night when I prayed, I heard again and again the echo of my closing petition—"and grant me, O Lord, peace in my soul—but interrupt it only by the memory of a sad-eyed refugee lad whose only cry is 'have pity.' "

FAITH IS NEVER *status* but always *actus*. It is always movement—movement away from sin and toward Christ.
—H. T. LEHMANN in *Heralds of the Gospel* (Muhlenberg)

The Strange Case of Dr. Schenley

By GEORGE W. FORELL

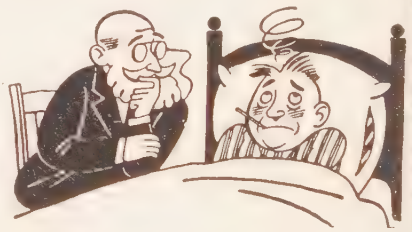
In which a philosopher, after studying the Kinsey report, produces a valuable (?) document explaining human eyesight!

DR. SCHENLEY was a distinguished geologist at Graustark University. He had achieved considerable reputation by investigating certain rock-formations and his study of the Jurassic period was considered definitive.

But somehow rocks had lost their fascination for Dr. Schenley. There was relatively little interest in this subject in Graustark, which at the time was involved in heated debates on eyesight. It seems that people had difficulty deciding what "good" eyesight is. And since a large percentage of the population were suffering from trachoma, their eyes bothered them all the time.

DR. SCHENLEY thought that this might be a promising field in which to apply the scientific geological methods which he had studied so faithfully and which he had applied so brilliantly to the Jurassic period. A philanthropic foundation supplied him with funds and he went to work on the problem of the nature of eyesight. Not being an M.D. he and many of his colleagues considered an advantage, since it freed him from the medical prejudices that had accumulated around the subject. And although he did not know much about anatomy, he certainly knew his rocks.

There are certain basic facts about rocks which Dr. Schenley felt could throw some light on his study of the eye. Rocks are never sick or healthy; they simply are what they are, and it is ridiculous to favor one type of rock over another. Sandstone can't help that it is not granite. This profound insight when applied to the eye meant that there are people whose eyes itch and granulate, others whose eyes don't, and it is ridiculous to favor those with the clear eye over those with the clouded vision. People with clouded vision should not be told to do anything to achieve clearer vision. Such counsel would only frustrate them.



Another basic characteristic of rocks is that they are so stable, so firm, so little influenced by bacteria or viri. Never does one rock catch a disease from another rock. This insight was applied to the eye and it became clear that it must be possible to study the eye objectively and in isolation from all other organs of the body. Conditions of the blood, fatigue of the mind, the purpose of the eye as part of the whole body were considered unrelated trivia which could safely be ignored. Objectivity, the geologist stated, is to concentrate on your subject and forget about the myths that have ac-

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umulated around it as a result of injecting all sorts of extraneous considerations into the problem.

With these basic principles firmly established, Dr. Schenley proceeded to make a statistical survey. He examined the eyes of almost 1/300 of one per cent of the population of Graustark. He assured the scientific accuracy of his sample by asking for volunteers, people who would want to have their eyes examined. The charge that people whose eyes were bothering them might volunteer more readily the scientist dismissed as ridiculous.

For years he examined eyes, and then after using the best statistical methods to classify his material and the cleverest code devised by man he published his results. With build-up and publicity that no other scientific book in Graustark history had ever received his long-awaited volume appeared. It was called, humbly and scientifically (1/300 of one per cent of the population of Graustark, which represents far less than 1/10 of the human race, had been examined) *Eyesight in the Human Being.* It was assumed that what was true for Graustark must be true for the human race, and nobody in Graustark would dare to object to this claim. It would have been considered "Un-Graustarkian."

The book showed that 90 per cent of the population, or at least 1/300 of one per cent of the population, suffer from trachoma. It proved therefore that trachoma is "normal" and that all the laws trying to reduce the spread of the condition should be abolished.

Graustark considered the study the greatest contribution to good eyesight in its history. The medical profession, overwhelmed by the statistics of Dr. Schenley, admitted its errors and promised to forget its myths. Dr. Schenley became the minister of health.

My father, who was one of the old type of Christians, singularly narrow, as some men would say, and terrifically strong, was sometimes a little rough in his methods of speech. I say this about him to introduce a reminiscence of my boyhood, the effect of which was startling to me then, and has never passed away. I was standing by his side when a woman asked him, "Do you expect to know your loved ones in heaven?" And in a moment he said, "I certainly don't expect to be a greater fool then than I am now." This was . . . a bit rough, but the philosophy of it, in my judgment, is unanswerable.

—G. Campbell Morgan in *This Was His Faith* (Revell)

WE ADOPTED A LITTLE BOY AND FOUND THAT

BOB CHANGED OUR LIVES

We learned what security and happiness really mea to a youngster who has never known his real parent

I WAS 11 YEARS OLD when I came to live in the house next door, a house familiar throughout the earlier years of my childhood, but a strange and frightening place when it was all the home I had. I remember the first rainy day after the move, when I stood at the big bay window and looked across the lot to my old home, now shuttered and empty. There I had been born and there I had lost my mother in the days of my infancy. It was there that I had learned to accept the love of my grandmother as all that a boy would need. She was all that, but she only lived 10 years afterward, and her illness during that time made it impossible for her to be much of a companion to a growing boy. Nevertheless, I loved her with all my heart and now that she was gone I could not imagine a world without her.

But life went on, and for a few years I was really happy. My new parents gave me everything that I could wish for—except a real father and mother. I had known them so long as Uncle Jim and Aunt Alice that I could not think of them in any other way. After a time, I bega to call them dad and mother, but I neve really thought of them in that way.

MOTHER WAS A NERVOUS, high-strung individual, given to fits of depression an periods of extreme jealousy, yet capab of tenderness and understanding whe the mood was upon her. Sometimes sh would enter into my childish plans an games with great interest and enthusiasm and I would be happy. At other times th cloud would descend and we would wal around on tiptoe. After two years, ma ters became worse and she becam fanatically religious.

Dad was, I think, the most patien man who ever lived, and although I coul never wholly accept him as a father enjoy him as a companion, I soon cam to have a hearty respect for his sense o justice and his uncomplicated goodnes It was terribly confusing to my boyis mind to hear mother describe him as "sinner" because he did not make a pul

The author of this true story is a Pennsy vania pastor who prefers to be anonymou

.c profession of faith. I would listen to er complaining about his lack of faith nd then I would wonder just what faith neant, for dad's lack of faith seemed to nake him much easier to live with and nuch nicer to everybody. Where mother nly tolerated those who disagreed with er and loved only those who were de-endent upon her, dad liked everybody, usted everybody and spent his life help-g poor people who needed something at they did not get from some who were ore outwardly religious—the some-ing that would allow them to keep their lf-respect while accepting aid.

One day, after I had become a member the church, he too "professed re-gion." But I never noticed any differ-nce in him. He had been a Christian all ong and a mighty good one, too.

THE SECOND PART of the story begins hen my wife and I, after 12 years of arriage, decided to adopt a baby. Word d come through a friend about a little y who needed a home. We went over the children's home and looked at him. y wife was "sold" on the child as soon she saw him; I was not. I had never red for small children and the prospect becoming the parent of a strange child, nen viewed at close range, seemed ter-ying. We went away again without aking up our minds, at least as far as I s concerned.

But the next week found us back at e Home again. We'd take him out for a v days, just for a trial. The matron uiled. She knew that I was licked.

I knew it, too, when the door opened d the little fellow walked out in his ill-ing borrowed clothes, carrying a pa-tic little pasteboard suitcase, with his y eyes alight with wonder at the new perience of going visiting. Then the tron violated all the rules of correct procedure and sealed my doom with the simple words, "Bobby, here is your new father."

Bobby stopped, looked steadily into my eyes for a moment, and then a broad smile overspread his little face. Dropping his suitcase, he made a flying leap for my arms and as his chubby arms encircled my neck, he shouted, "Well, come on, let's go!"

I looked at my wife and she looked at me, and that was that.

CARRYING THE SHABBY LITTLE suitcase in one hand, I tightened my grip upon the little boy and that grip has never let go. From that time forward he was mine —too much so, perhaps.

I'm telling this story as it happened, not as it should have been. I'm setting down the mistakes we made for the sake of those who may face the same choice.

In the first place we should have taken a child before we became set in our ways. Despite the fact that things have turned out well, I would never advise any couple approaching middle age to adopt a small child. We were both professional people, both had jobs which occupied our time and thoughts. Our lives were in a rut, a pleasant one which we enjoyed to the full. We did not work together, but we enjoyed all our leisure time together. We were free to do what we liked in the evenings, to go anywhere, and to pay little attention to the cost of minor articles or pleasures.

The entrance of Bobby into the family circle meant that we must rearrange our lives to an unexpected degree; it meant that my wife must stop working and give her time to looking after the child. At the age of three, he was more than normally co-operative and obedient. This, in our ignorance, we thought was highly desirable. Later we began to realize that it is

not natural for a child of that age to be very obedient or very good.

Strange that I never sensed the fear that lay behind the smile in his eyes, that motivated the eager response, "Yes, Daddy." I had felt such fear myself, as a child, and had reacted in the same manner. I, too, had been a "good" child, but not a really happy one. Always I had been haunted by the fear of being uprooted again.

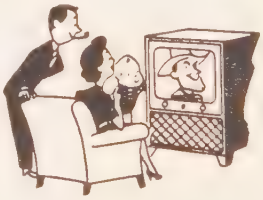
As years went by, I began to see that Bobby's placidity hid a boiling cauldron of desperation and panic. He was afraid to be bad, to assert himself. Not afraid of punishment—that he welcomed. As I look back on those days, I can see the pattern as it began to reveal itself. He began to develop a sly way of evading things. And then he began to develop a seeming inability to tell the truth. In vain I would tell him that if he told the truth he would not be punished. He always lied, even when confronted with the evidence that he was lying.

I didn't realize then what was happening, or why. Now I know the cause of it all. We had left him with an elderly relative for some time during his first year with us. With the best intentions, this woman had talked to him of the sacrifice that we were making for him and how much he should appreciate it.

As psychologists would explain, she had put upon him a burden of gratitude which his child-mind was totally incapable of understanding. Instead of filling him with greater love for us, she gave him a horrible fear that he could never live up to the standard set before him. We did not know that she had told him, over and over again, that if he were not "good," he would be sent back to the home. When he would have to be punished he would sometimes say, "Well, I guess you might as well send me back." In our ignorance, we would comment that he didn't seem to care whether he stayed or not.

We had never adopted him during these three years. Well-meaning friends and relatives told us of all the pitfalls and dangers. "You might as well send him back," they said. We thought about it and in our fear began to wonder if they were right.

Then one day we made up our mind and went down to the judge and had the papers drawn up. He was ours by law and nothing could change it. Coming home, we took him into the living room and with too much solemnity, I fear, we told him what had happened. "Now you're really ours," I said. "Nothing can take you away from us."



But he didn't believe it; the fear had gone too deep. Then we moved, after five years in a small town, to a distant city. He was uprooted from his companions and his usual haunts. After childhood spent, for the most part, in the freedom of village life, he was cooped up on a city street, forced to make new friends and get acquainted with a new school.

Despite his intelligence, his grades began to skid downward. His attitude began to be more and more evasive. I soon learned that he had chosen companions from among a group of boys who were constantly in trouble. The inevitable happened and one day I learned that what started as a boyish prank had turned into

something much worse. He was not charged with an offense, but we knew what he might have been, had not the police been lenient.

THAT NIGHT we felt ourselves in the worst trouble that any parents can endure. For hours I walked the streets and prayed, beginning to understand the tragedy of parents everywhere who see their sons go wrong. Yet I realized that his fault was not irremediable, something could be done.

I tried to talk with him, but he would not talk. At last he began to cry and then, little by little, the underlying stress and strain came to the surface. "I'm no good, Dad, just no good. I guess you should have sent me back years ago."

I put my arm around his shoulders. "But son, we wouldn't send you back—we couldn't if we wanted to. You're ours. We adopted you. Don't you remember?"

He swallowed a sob. "I guess so. You said you did. But I'm not really yours. I've got parents, or had them, and they're not you and mother. I don't know who they were, or what they were. Do you know?"

I BEGAN TO UNDERSTAND a little. And then I went on to tell him as much as I could about his parents, how they had both died a few months before he came to us, how they had been nice people, who had loved their children and tried to make a good home for them.

"Are you sure?" he asked desperately. "You're not just fooling me? Are you sure that my father wasn't a bad man and that I don't take after him? Was my mother a good woman?"

"They were good people," I said, "and you can be proud of them. You need never be ashamed of them."

He dried his eyes. "Then maybe I don't have to be bad," he said.

AND THAT WAS THAT. It has been three years since that terrible night, and there has never been a recurrance of the offense. He has been like a different boy, and we have been, I hope, like different parents.

As I look at him now, tall, handsome, and athletic, I wonder a little about his real parents and think "They must have been good people to have a son like that." And then I think how near we came to spoiling his life by our ignorance and lack of understanding.

As I see Bob swinging along down the street today and hear someone say "How much he resembles his parents," I glow with pride and try to forget how near I came to losing him.

IT WAS A WISE MOTHER who when her son prayed that God would keep his puppy from being run over by a car led him through conversation to the place where he prayed instead that God would help him remember to keep the front gate closed so that the puppy couldn't get out into the street and be run over.
—DONALD M. MAYNARD in *Your Home Can Be Christian* (Abingdon)

Security Begins at Home

By ERNESTINE S. DAUM

The women in the club worried about world conditions until they realized that some remedies were at hand

"SOME THINGS YOU READ in the papers today are terribly frightening," Marian Mitchell exclaimed during a lull in the conversation about her.

"For instance?" prompted Helen Farrell, hostess at the meeting of the Junior Married Women's Club of Christ Church.

The other young women, gathered at Helen's house to sew articles of clothing for a missionary box, were ready for a new topic of discussion. "What now, Marian?" they asked.

"Well, for instance, the local mugging cases this past week have made me jittery. And those sex crimes you read about . . . and child murders. Honestly, I'm beginning to be afraid to let Barbara go outside again after she comes home from school. She usually just goes around the block on her little bicycle, but even so—you don't know what danger is lurking around corners."

HELEN'S PLEASANT living room soon buzzed with a chorus of agreement and opinions. The discussion seemed to center about the wrongs of the community, the nation and the world. Finally Margaret Bryant made herself heard.

"Yes, I said what are we going to do about it?" she repeated during the silence that followed her first attempt to speak. The others looked at mild-mannered Margaret and smiled indulgently.

"What *can* we do about it all, Marge?" they asked. "Who would listen to us if we *did* mount soap boxes and attempt to tell off the world?"

"I don't propose any such foolishness," Marge replied. "But I think if all of us concentrated on it, we'd be able to eliminate a lot of fears in our lives."

"But where would we start?" Marian challenged. "What can I do—alone, by myself—about evils that are happening all around us?"

"Well, you might start right in your own home," Marge offered.

"MY OWN HOME! What do you mean? It's a perfectly good Christian home! We have a happy family life! We—"

"Whoa!" Marge interrupted. "Before we get off on the wrong track, let me explain a bit. I don't mean just *your* home, Marian. I mean for *all of us* to examine our homes. We all say that we have fine Christian homes. But sometimes I wonder. How truly Christian are they? There shouldn't be any room for fear and insecurity in our lives if we really are following the pattern of Christ. Perhaps there are things we are neglecting to do that would insure those feelings of security that we want. Perhaps there are things that we ought to eliminate."

"I think Marge has a good point there," Helen agreed. "Certainly if we worked a bit harder to establish an atmosphere of confidence, hope and faith in our homes the results would be felt not only by our families, but by others."

"Yes, but what specific—" Marian began.

"Well, look—let's start with something you said when you started this discus-

ion," Marge interrupted, warming up to aer subject. "You said 'the things you ead in the papers.' Let me ask you this —and not just you, but all of us. What apers come into your home? The sen- ational tabloid type that magnifies un- avory news? The kind that prints pic- ures that make you shudder? The kind hat will make you nervous?

"And not just newspapers," Marge ontinued. "But how about the maga- ines that are brought into our homes? What type of radio programs do we listen o? How about the TV shows? Do we o in for dramatic, sensational events nd then throw up our hands in horror t the ways of the world?"

MARIAN ROSE QUICKLY to her own de- ense. "Do you mean we should be like he three monkeys—hear no evil, see no vil, and speak no evil?" she demanded. What kind of attitude is that?"

"The wrong kind," Marge answered uietly. "Being indifferent to an evil on't solve anything. What I'm trying to ay is that so many times we recognize rong-doing, get all incensed over it, and t it go at that. Instead of having such egative reactions, I think we should take ore positive approaches toward attempt- g a solution. We should recognize the utside influences which are tearing at the undations of our homes, and take steps thwart them. And the only way to gin—as I see it—is with our own atti- des, our own thinking, and our own bits of living."

"Speaking of foundations, will you ardon a personal note?" Helen asked. he Sunday after Bob and I were mar- ed, our pastor included the illustration the wise man building his house upon rock in his sermon. I guess I was filled th as much idealism as a brand new ide could hold, and the illustration seemed to be directed right at us. We were just starting to build our house—theoretically, of course, for we were rent- ing a three-room apartment. But I thought as I listened, that we actually were just starting to build our house, and that the best way to help it stand firm down through the years would be to give it a foundation of reverent attitudes. I agree with Marge. I honestly think that our attitudes *can* affect events."

"I remember having similar hopes when Jim and I were married," Marian said thoughtfully. "Maybe there is a way to eliminate my jitters after all. I guess if I did a little more spiritual reading and less of the sensational, my attitude would change."

"I'LL TELL YOU WHAT let's do," Helen suggested. "It's getting near coffee time, and I don't want to miss anything while I'm out in the kitchen. But between now and our next meeting, suppose we all concentrate on how we can build better homes with Marge's theories in mind. Let's make a list of the problems in our homes and community and discuss spe- cific changes we can make that will help solve the problems. Who knows how far our influences may be felt? What do you say? How about a 'Building Better Homes' program for next month?"

"Agreed," came a chorus of voices, and Marian added, "May I volunteer for the chairmanship?"

What I Learned from the Lutherans

By JOE E. HARDING

A Methodist student who assisted in a ULC congregation discovered some great facts about the fellowship of faith

FOR THE PAST 21 months I have had the privilege of being the student-assistant pastor in the largest Lutheran church in the southeastern states. The association with the United Lutheran Church has been exceedingly valuable. Although I am still a Methodist, there are many aspects of Lutheranism I can never forget. All Methodists can learn valuable lessons from our neighbors, the Lutherans. As Wesley's heart was warmed while he listened to Luther's preface to *The Epistle to the Romans,* so can Methodists today be helped in receiving guidance from God through the descendants of Luther.

From the Lutherans I learned that worship can be a thrilling experience. The most inspiring worship experiences of my life have come through the aid of the liturgy and symbols employed by the Lutheran church. Lutherans know how to worship God.

While other reformers reacted against everything that smacked of Rome and stripped their churches until they were as bare as barns, Luther kept the liturgy and symbols of the church that were not contrary to the scriptures. The Lutheran church has in its service of worship some of the finest expressions of praise, adoration, petition, thanksgiving and confession that have come down through the centuries in the Christian church.

THE WORSHIPER is using a liturgy that has its roots at the very beginning of Christianity. He begins to feel himself a part of the vast army of Christians who have used much the same service down through the ages.

The service not only joins you to the past, but also to the present. Millions of other Christians around the world are singing the same responses, introit, and gradual; praying the same prayers; hearing the same Gospel and Epistle. The worshiper feels like the writer of Hebrews must have felt when he said, "Therefore, since we are surrounded by so great a cloud of witnesses . . ."

The Lutheran service grows on the worshiper. The full impact is not received on the first Sunday. It becomes more and more meaningful every week. Every word is important. Every act has special significance.

God speaks not only through the service and the Word, but also through the symbols. Everything points the worshiper upward to God—the beauty of the church, the worshipful atmosphere, the sacred music, the liturgy, the scripture, the sermon—everything! The service begins by pointing the worshiper to his sins, but it does not leave him there. It points him to the cross, to forgiveness, to the truth of the Bible, to a living Christ, and to an everlasting hope.

FROM THE LUTHERANS I also learned the importance of a central emphasis upon the Bible. Lutherans never cease to stress the Bible. Their worship is largely in the language of the Bible. The Gospel and Epistle lessons cover the life

of Christ and the important doctrines of the church. Lutherans always stand when the Gospel is read. Lutheran theology is biblical. The preaching is expository. I found Lutherans attentive and expectant listeners to sermons. They believe they are hearing more than the words of a man. Real preaching is an interpretation and application of the Word of God!

Lutherans are so anxious to spread the teachings of the Bible that they are leading the field in released-time education. This fall 30 million youth entered our public schools. They will receive no religious guidance and instruction. Lutherans realize this and are taking steps to try to correct this terrible lack of religious knowledge. For the past two years busy pastors have sacrificed their time and energy to write a new set of textbooks for use in released-time educational programs. No wonder Lutherans are known and respected among other Protestant groups for being people who know what they believe. They never miss an opportunity!

Although Lutherans stress the importance of the Bible, still they are not book worshipers. They remember that the Bible is a means to an end. The real emphasis goes beyond the Bible to the Word made flesh—Jesus Christ.

I ALSO LEARNED the significance of the sacraments. While Methodists disagree with the Lutheran interpretation, still we can learn something of the deep significance of these rites that we often miss. This is particularly true of the Lord's Supper.

Lutherans emphasize that God is working in and through this sacrament. They go to the altar expecting something wonderful to happen—and it does! Methodists do not make the Lord's Supper the high point, the center, of all worship, although they believe that it is a true and real communion with the living Christ. This we can affirm with the Lutherans even though we disagree that Christ is present "in, under, and through" the forms of bread and wine.

PERHAPS THE MOST significant lesson of all, learned from this association with the Lutherans, came in the realization we Protestants are not as far apart as we sometimes believe. We can disagree in our interpretation of the sacraments, in our forms of worship, and in our points of emphasis, but in the essentials—in the great eternal truths of the Gospels—we are united, we are brothers! I know now that real unity is not dependent upon ecclesiastical organization. It is a spiritual affinity that comes from a common loyalty and love of Christ.

Now when people say to me that Protestantism is hopelessly shattered into hundreds of competing sects, I can say, "No, you are wrong! We are learning to work together, learning to share, and to love. In the great essentials of the Gospel we are one flock with one Shepherd!"

THEOLOGY IS AS SYSTEMATIC and disciplined a study as geology or psychology. It is based on the observed facts of religious experience through the centuries. It has been worked out by some of the keenest minds that ever functioned. (One does not condescend to Augustine, Aquinas, Calvin, or Reinhold Niebuhr.) On the intellectual level it can hold its own with any other mental discipline.

—CHAD WALSH in *Campus Gods on Trial* (Macmillan)

There's Power in Communion with God

By RUTH HAYWARD

Amid all the noise and confusion of life, quiet hours produce the most constructive thoughts and actions.

When I was 19 years old I went to Washington, D. C., to work for a government agency. Many things impressed me then because it was the first time I had ever been away from home, and the first time I had ever known people who were so busy, so important, and so gregarious. To me it was all very exciting. Yet in the midst of all these noisy, busy, gay people there was one quiet person who stands out in my memory now as impressing me most.

He was a man, quite young, but with a dignity that made him seem older than his years. When, at lunch time, the rest of us would sit together on the lawn, talking trivialities, this man (I'll call him Albert) would walk down to the Tidal Basin, sit on one of the green benches and look out over the water. Occasionally he would make notes in a small black book. I remember how the others ridiculed him and called him a "day dreamer."

In the *Suggestion Box* of our agency though, Albert contributed many ideas that saved the government much money and many man-hours of work. Albert did not stay long in our department—his suggestions were so good and showed so much real depth of thought and inspiration that he was promoted rapidly to places of greater importance where his creative ability would be of more value.

After he was promoted from our department I missed seeing Albert at his usual place on the green bench. I supposed he had another lunch hour now. And then, one afternoon, I decided to walk down by the Tidal Basin on my way home to get a closer look at the cherry blossoms that were then in bloom.

Involuntarily I glanced at Albert's green bench, and there, lying on the grass at the back of the bench, as though it had slipped unnoticed through the bench slats, was a small black notebook. Even before I looked on the flyleaf to try to find some identification I knew it was Albert's book. As I sat on the bench and looked inside I saw under his name, printed in box letters, the phrase "Commune with your own heart . . . and be still."

I went to work earlier than usual the next morning, and stood outside the building until Albert came along. Then I gave him his book, not telling him that I'd guessed it was his even before looking inside. Somehow I felt like an intruder, yet he was so gracious and kind as he took the little book that he put me immediately at ease.

"I read the quotation on the fly leaf," I said timidly.

"I'm glad," he said, "for those words are the only thing of value in my notebook. They're from the fourth Psalm, you know—and saying them over helps me remember that the Spirit of God is the only real source of power in this world. That's an easy thing to forget."

Years later I, too, learned the value of silence and solitude. Then I realized why I'd never been able to forget the sight of that man sitting alone by the Tidal Basin: he had been "sitting in the silence of his own secret place." Thus he found his ideas to pass on where they were needed, and thus he found the avenue for his own betterment in his business contacts.

Modern commerce is a fast-paced, noisy institution. Constant contact with fellow humans makes it a stimulating, challenging relationship, and this is as it should be. Man was made a sociable creature. Christ, too, spent most of his days in such human contacts, but there came hours when he chose to get away for periods of prayer, silence, and communion with God. From these periods he came away renewed, inspired, and filled with fresh ideas, faith and strength. If he found it necessary to go away for awhile for a period of silence, how much more we need it!

Some period of solitude every day is just as important to physical and spiritual well-being as food and sleep. During these periods some conscious contact can be made with God, using some simple phrase like: "Be still and know that I am God."

Inner realization of contact with God makes possible constructive solitude. Its value in the working world is seen as really helpful ideas take shape in one's notebook, and they lead to truly inspired guides to better human relationships.

The true function of a preacher is to disturb the comfortable and to comfort the disturbed.

—Chad Walsh in *Campus Gods on Trial* (Macmillan)

THE ANSWER IS GOD

By ALICE M. READ

Tommy wasn't afraid of the dark because his parents had taught him that God would always be with him

"I DON'T HAVE to be afraid of the dark," a boy in the first grade informed me one morning as we walked to school.

"Of course you don't, Tommy," I agreed.

"I am not afraid in the dark either. I sleep upstairs. Mother, or sometimes daddy, comes up to hear me say my prayers and kiss me good night. Then they turn the light off and go downstairs. Richard is almost six months older than I am, but he is afraid of the dark. He told me so when we were walking home from school the other day."

"YOU AND RICHARD are good pals," I said. "You won't make fun of Richard because he is afraid, will you?"

"No. I tried to tell him that he didn't need to be afraid because God would be with him, too. I told him that was why I wasn't afraid."

"You mean you aren't afraid of the dark because you know that God will take care of you, Tommy?"

"Yes. I know He will. My mother told me so. Every night when I say my prayers I thank God for taking care of me."

WE HAD REACHED the big front door of the school building. Tommy stopped because he had to wait outside till the first bell rang. I went on in because I had work to do before my own pupils arrived. As I went to my own room, I kept thinking about Tommy's cheerful smile. I remembered that Tommy was usually a happy, contented little boy. There were no signs of frustration or fear in him. He seemed to be at peace with the whole world. It was not just that he had no fear of the dark; he had, also, poise of complete confidence.

Suddenly I could see why. The answer was God. Although Tommy was very young he was being taught that he could have complete confidence in God.

Often people try to find a solution to great problems by turning to God. They don't realize that the small things demand God's help just as much. God has help for everything, and when He is called upon to solve the small things the big ones may never have a chance to develop.

Being afraid of the dark may not seem like a very big problem to a grown-up. But when you are only six it can be serious. It wasn't serious for Tommy, because his mother had taught him that he didn't have to be afraid. God would be with him. This teaching probably began when Tommy was much younger. No doubt it began with a prayer from a mother's heart that God would take care of her son and that He would help her to teach Tommy to believe and trust in Him.

There are many things that may cause children to be nervous, unhappy, discouraged, or afraid. Many times it is very difficult to eliminate all things that cause a child's mental unhappiness, but we should eliminate as many as we can. Our work is easier if we can teach a child to know and trust in God.

FIVE MAKE A FAMILY

MELTON OR DINSMORE?

I FELT VERY SILLY when Karen caught me looking out of the bathroom window at Claire Mawson's sister stretched out in the lawn chair in Mawson's back yard. Even though I did feel sorry for the poor thing and had been saying a little prayer for her under my breath, it did look like snooping.

Karen came up beside me so silently I couldn't pretend to be fixing the curtain or swatting a fly or anything else but staring over at the neighbors. I cleared my throat and started to say something light and airy but Karen looked at me so solemnly the words scuttled right back to wherever it is words come from.

"Is she," she asked, "going to die?"

"Die? Heavens, where in the world did you get an idea like that?"

"The way she looks, for one thing—as though her lipstick fitted tight around her teeth. And she cries all the time and talks to Mrs. Mawson in that sort of dead tone. Then last night I was out in the yard looking for my Mexican pin Pete lost and I heard her say, 'I wish it was all over. I wish I was dead!' "

"I can see how you got the idea, all right, but that's just her way of exaggerating. Couldn't you tell from what Mrs. Mawson said?"

"We-ell, she said, 'Don't talk like that! Think of your children! When you say things like that I could shake you!' "

"There! You see. She wouldn't want to shake a woman who was going to die."

"I guess not. But there's something the matter with her. What is it?"

"She's having trouble, dear, but it's grown-up trouble and nothing you need to worry about."

"Is she getting a divorce?"

I gasped. What else had the child been hearing, to come up with such an accurate guess? "I don't know." That much was certainly true. Even Claire doesn't know what's going to happen next. "But often grown-ups have troubles children can't understand, so don't worry your pretty head about it."

I MADE A GREAT TO-DO washing my hands and Karen left without asking further questions. When I turned to reach for a towel Dan was standing in the doorway. He startled me so I felt a quick flare of annoyance. "What is this place?" I asked coldly. "Grand Central Station? For privacy I'll take a nice cozy store window on Main Street."

"Excuse me, Mrs. Dinsmore, for intruding. I'll talk to you later in the drawing-room."

HE TURNED TO LEAVE but my curiosity was aroused. I followed him. "All right. I'm sorry. Now, tell me what this 'Mrs. Dinsmore' stuff is all about."

"Maybe the name wasn't quite right. I never read any of the famous Elsie stories." He was talking over his shoulder as he went down the stairs and I followed him. At the bottom he turned to take my hand.

As we dropped down on the davenport, Dan swung around to face me, speaking seriously. "It's just that those stories seem to represent a Victorian priggishness I think we should avoid as

though it were—were radio-active. All this talk about grown-ups having troubles children can't understand just doesn't go. That would be all right for Susie and to some extent for Pete, but Karen's old enough to begin to figure out what makes people tick. Don't give her the idea the adult world has a lot of pitfalls ready to trap the unwary."

"And you think because my neighbor confides in me that her sister is coming to visit while she decides about her marriage, I should discuss the matter with Karen and let her broadcast it to the rest of the neighborhood children? I love you dearly but sometimes I suspect you're batty!"

He laughed that wholehearted laugh of his. "Of course not! But tell the poor child why you can't tell her more. Say quite frankly that you can't discuss it because it is not your secret. Just don't scare her about the world grown-ups live in. She has to live in that world some day and we want her to walk in unafraid, don't we?"

"Methinks the gentleman waxeth poetic. But you're right, honey. You're perfectly right. It's the sort of thing I've often objected to myself when I've seen other people do it—a sort of 'hush-hush, you'll understand when you're older.' It used to burn me up when I was a child and I don't often do it. Trouble was she caught me so completely by surprise I spoke without thinking."

"Funny how you fall back on formulas of your own youth in a case like that. Well, perhaps we can give our youngsters some new formulas to use when *their* children take *them* by surprise."

"Always building a brave new world, aren't we? But I think parents are generally, these days. Or is it just the ones we happen to know?"

"That's probably it. You see horrible things in the papers about neglected and abused kids so I guess the millenium is still a good way off. Just the same, I don't think people generally are quite as self-satisfied. The good Lord knows—and I mean that quite reverently—we've little enough to be smug about. None of this, 'The way my dad raised me is good enough for my child.' I'm sort of hoping our children will be an improvement on us."

"Maybe I should resent that, Mr. Melton—but I don't! That's what makes it so hard to understand a case like Claire's sister. How she can even think of divorce with all her children's future ahead I can't imagine."

"Has she been to a marriage counselor? Or does she just go around stewing in her own juice, so to speak?"

"I guess that just about expresses it. She keeps going over and over the same story till Claire and Charlie are pretty sick of it. Whatever her wrongs, and she says she couldn't tell them all even to Dr. Kinsey, I feel sure there's another side to the story."

"There probably is," Dan agreed. "There almost always *is* another side to a story like that. But, of course, we don't know what it is. Far as that goes, I guess none of the story is any of our business. I wonder if it would help to talk to Pastor Ittel?"

"Charlie spoke to him and he just gave him Scripture passages for her to read. That would be just fine if she were in any mood to listen to the Scripture. As it is she'd probably throw the book in their faces."

"Well, thank heaven it isn't our problem! Any marriage problems lurking in the corners of this house, Mrs. Melton?"

"Not so long as you call me 'Mrs. Melton,' not 'Mrs. Dinsmore'!"

Personal Problem Clinic

Vixen

QUESTION: When I married Lloyd I wasn't aware that his sister was so jealous of him and I don't think he realized it. She envied him because he went away to school and then made something of himself. Elsie had the same chance, but she declined because she was interested in a boy at the time and didn't want to leave. Later the boy left her. Then she began to take out her disappointment on her brother, and tried to belittle every good thing he did. His success was poison to her.

Then, to add to Elsie's irritation, Lloyd and I get along well together and it was plain that we were having a happy life. We are now bringing up two children of whom we are proud. Elsie cannot see anyone prosper and be happy without throwing a monkey-wrench or in some way belittling them. It was some time before she began to give me direct insults, but now she makes things so unpleasant that I feel like staying away from Lloyd's home even though his parents have been lovely to me.

We hardly know what step to take.

REPLY: It is natural for humans to desire and expect to be loved and to receive attention. When denied these boons, some people devise means of getting them or securing compensation for them, while others turn sour on the world and its people. To find ways through troubles or to rise above them is a mark of resourcefulness, but many people are not very resourceful when it comes to their own happiness and satisfaction.

It is fine that you and Lloyd are standing together in this unpleasant situation. Mutual confidence tends to minimize such annoyances and worries. Don't allow the querulous Elsie to drive you from Lloyd's parents—she probably makes life miserable for them too. Go to visit them, be as pleasant as possible to Elsie, ignore her jibes, and try to create as much pleasantness as possible in that home.

Could you go a second mile? If you could help Elsie to meet a few men of her age who would appeal to her, it might make a big difference in her outlook.

Poor appearance

QUESTION: My mother is a widow and lives alone. She is 60 years old. She has me worried, for in the past few years she has been neglecting her appearance. In former years she was fastidious about her dress and manner.

Thus far I have said nothing to her about it, and I don't know how she would receive it if I mentioned it.

REPLY: As one grows older he needs to be more and more critical toward himself in regard to dress, speech, and manner. For some, however, such an effort is too severe a requirement and they surrender to the easy way. Carelessness sometimes indicates mental deterioration.

This lady is only 60, but some begin to slip quite early—some soon after marriage, when they feel they no longer have a mate to win. It may be that having no one to please daily and having no one with whom to discuss fashions has had an effect.

What can be done? Use indirect means first, and turn to direct appeal only as a last resort. 1) Invite your mother to go with you to a fashion show and engage her in conversation about dress. 2) Take her with you when you go shopping for a dress, hat, coat, or suit, and again introduce the conversation. 3) Invite her to your house when you are having a group of women, and mention in advance that every one will be looking her best. 4) Encourage some women to call on her and suggest a line of conversation. 5) See that she gets into the company of some men from time to time, for each sex gives the other impetus to appear at the best. 6) If nothing else works, have a tactful, pleasant talk with her. —EARL S. RUDISILL

We Need Better Church School Teachers

Guiding Workers in Christian Education. By Frank M. McKibben. Abingdon-Cokesbury. 160 pages. $1.75.

The author has extensive experience in Christian teaching as well as in the training of teachers. A layman called to the position of Sunday school superintendent in a small country church as well as the director of religious education in a large city congregation may get as much benefit out of this book. Other prospective users are pastors, department heads of church schools, members of congregational committees or Boards of Education, and field workers in teacher training programs.

The author starts from the basic assumption that *every* church school can be improved, and therefore *should* be improved as a sacred obligation. The key to such improvement is not better textbooks, more rooms and equipment, important as these may be (there is a chapter on these things, too) but better teachers—"The teacher is 90 per cent of the curriculum."

The author recognizes the importance of theological and spiritual foundations for the work of Christian education, but, perhaps due to the fact that the book is for interdenominational use, very little is said about this phase beyond an enumeration of the issues involved. On the practical side, however, much help and valuable advice are offered, whether it be about group procedures in planning, about teacher-training programs, laboratory schools, guidance of new teachers, or discovering and recruiting volunteers to teach or to help otherwise. There are no less than 20 different types of work connected with the educational program of a church.

An entire chapter is devoted to testing the results of our teaching, an item often overlooked. Fully realizing the inherent difficulty in testing spiritual values and achievements, the author nevertheless makes a strong case for more and better tests in the church schools. "Few experiences will be more helpful to workers identified with a given department than to work out together the instruments they will use to test their pupils at the end of a unit of work, year of activity, or three-year departmental program.

Notes for further study at the end of each chapter and a selected bibliography help to make the book more useful to the serious student. No person who has a responsible position in the educational program of a church, and takes his responsibilities seriously, can read this book and not determine to "do something about it."

New York City E. F. VOEHRINGER

Existentialism Isn't Enough

Christianity and Existentialism. By J. M. Spier. Translated by David Hugh Freeman. Presbyterian and Reformed Publishing Co. 140 pages. $3.

The philosophic model called Existentialism, as a contemporary apologetic for orthodox Protestantism, has appealed to many. This book, written by a Dutch theologian, examines Existentialism, exposes its weaknesses and its basically, however frequently disguised, non-Christian concepts.

Part One contains an excellent analysis of the doctrines of Kierkegaard, Nietzsche, Jaspers, Heidegger, Marcel, Lavelle, Sartre and Loen. Particularly, in the examination of the thought of A. E. Loen, who deliberately aims at a theistic and specifically Christian Existentialism, Spier rises to a climax, showing that all "Existentialistic philosophy is an irrationalistic, humanistic philosophy of crisis, in which uprooted modern man seeks to find certainty in his own Existence, which he has elevated to an idol."

The second part is a criticism of Existentialism on the basis of what the author calls "a pre-theoretical commitment." The

set of premises includes a belief in: a) the objective Word of God revealed in the Holy Bible, and, b) the absolute existence of the living Christ acting in His created and providentially directed world.

There is a thoughtful treatment of some of the "moments of truth" in the Existential position in general, but also a carefully stated series of reasons why Existentialism is not adequate for a confessional Christian, because it is, indeed, a phase of subjective humanism in which man comes to worship himself rather than the God and Father of our Lord Jesus Christ.

This book is to be recommended to all who desire an introduction to this popular contemporary doctrine, and who wish to study the primary sources, that is the writings of the men named above, under the critical direction of one who has evaluated them by the standards of the implied realism of the confessions. RUSSELL W. STINE

Muhlenberg College

Scientific Bible Study

The Philosophy of the Old Testament. By Charles H. Patterson. The Ronald Press. 557 pages. $5.00.

It is significant that a professor of philosophy in a state university should write a book on the Old Testament. Professor Patterson of the University of Nebraska is convinced that the Old Testament is philosophically important because it contains moral ideals and religious interpretations of life which have permanently influenced mankind and which belong in a liberal education.

In his introductory chapter the author discusses four methods which have been used in studying the Old Testament. He calls them the *authoritarian*, the *allegorical*, the *detached* or "proof-text" method, and the *scientific*. He holds that only the last of these is valid. Following this scientific method he aims to present the ideas of the Old Testament without defending them and without discrediting them. The evaluation is then left to the reader. While the divine revelation of the Old Testament and its inspiration are not denied, they are given little emphasis.

As might be expected, the author accepts wholeheartedly the modern critical view of the origin and development of the books of the Old Testament.

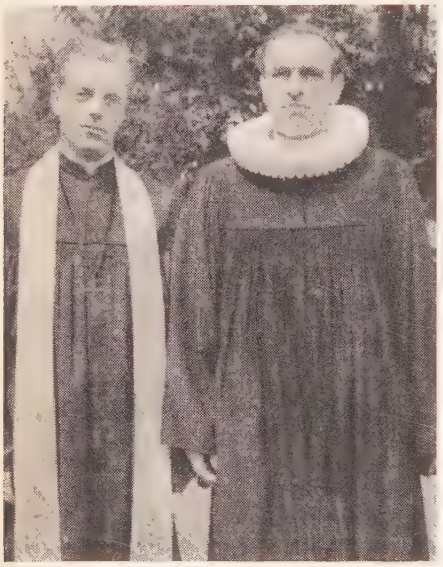
The book as a whole provides an adequate introduction on the college students' level to every part of the Old Testament. Much attention is given to the prophets, especially to Amos, Hosea, Isaiah, Jeremiah, and Ezekiel. There are separate chapters on the Apocrypha and Pseudepigrapha, books of later origin by Jewish writers which form important links with New Testament times and ideas. Some of the shorter books of the Old Testament, as Jonah, Ruth, Esther, are held to be without any historical value but are said, nevertheless, to have been important examples of Jewish thought and feeling toward the Gentiles.

Throughout the volume the effort is made to interpret Israel's growing apprehension of God and his will, and the increasingly successful attempts which Old Testament writers made to grapple with the problems of sin and evil, right and wrong, and individual and social human relations. There are a few factual misstatements of biblical matters. For example, on page 358, "Solomon *wrote* three thousand proverbs"; page 162, the servants of Baal are called "priests" instead of prophets; page 169, Amos saw a *man* measuring the wall. But for this, see Amos 7:7.

This book does not give to the student a believer's approach to the Old Testament, but rather a philosopher's approach. It does show the inescapable import of Old Testament ideas and ideals for every thinking person of the present age, even though he may not be a church member or hold orthodox opinions. WILLIAM H. COOPER

Minneapolis, Minn.

All books reviewed on these pages may be secured from the United Lutheran Publication House, 1228 Spruce St., Philadelphia 7, Pa., or at ULPH branch stores in nine other cities.



PASTORS HARTIG AND KRAMM

GERMAN PASTOR RESIGNS FROM LONDON PARISH

ENGLAND: London.—AFTER A 17-YEAR ministry in England, Dr. Hans H. Kramm has resigned as German pastor of St. Mary's Lutheran Church to become chaplain of a teachers' college near Hamburg, in the Hannover diocese of Germany. Dr. Kramm had served the German-speaking part of St. Mary's parish since 1936. The Rev. Herbert O. Hartig, a native of Canada, ministers to the English-speaking congregation at St. Mary's.

ALTHOUGH DR. KRAMM'S main work has been in London, from 1938-47 he spent part of his time at Oxford, lecturing on Luther at the university. He founded a Lutheran congregation at Oxford in 1939. During the war he did pastoral work among German prisoners. Since 1947 he has concentrated entirely on work in London, taking over the pastorate of the Hamburg Lutheran Church (organized in 1663) in addition to his duties at St. Mary's.

St. Mary's was badly damaged by bombing during the war, and now uses rented quarters. However, English services were started during the war years and in 1951 Pastor Hartig was called to serve the English-speaking congregation. A pastor from Germany will very likely be called to succeed Dr. Kramm at St. Mary's and at the Hamburg congregation.

Another Lutheran pastor in London, the Rev. E. George Pearce, who for seven years has served the Luther-Tyndale Memorial and Holy Trinity churches, has been released by his parishes to assume a post as missionary-at-large in Great Britain.

LUTHERAN SEMINARY OPENS IN INDIA

INDIA: Madras.—A UNITED LUTHERAN seminary for theological study and research has been the subject of earnest hopes and prayers of many Lutherans throughout India for many years. The prayers were answered on July 17 at a simple but impressive ceremony of inauguration. The United Lutheran Seminary is now a fact.

The Federation of Lutheran Churches of India decided to have a union seminary to train native Indian leadership for all the Lutheran churches of India. Practically all bodies in the federation ratified this decision and agreed to help support such a seminary.

A college council was formed and had its first meeting in Kodaikanal in May 1952. Since then the spacious and historic "Gurukul" compound and buildings were donated by the Swedish and Leipzig missions for the use of this college. The

United Lutheran Church mission and the American Lutheran Church mission provided money for capital expenditures. A budget was drawn up and the various churches pledged their annual contributions.

Dr. Estborn from Sweden, who has put in many years of seminary work in India, was called as principal. Dr. P. David was called from the Luthergiri Seminary of the Andhra Church in Rajahmundry to be one of the Indian professors. The Rev. Kumaresan who has done graduate study in Sweden was called as another Indian professor, representing the Tamil church. Unable to find a second European professor, the college council requested the services of Pastor D. Bitsch of the Danish mission for one year.

These four professors were installed on July 17 by Dr. C. Oberdorfer, president of the college council. Dr. Estborn then introduced the 11 students from Lutheran churches throughout India and presented them with the challenge of setting a high standard of study in the very first year of this new institution's existence. After singing Luther's Reformation hymn, prayers of thanksgiving were offered by Dr. E. Prakasam and the benediction was pronounced by Bishop Sandegren.

Dr. and Mrs. Estborn were hosts at tea and a reception which followed the inauguration. Greetings and good wishes were presented by letters and telegrams from a dozen churches and missions, including one from fellow-Lutherans in the Batak Church of Indonesia.

The new seminary provides a step forward closer Lutheran fellowship and co-operation among the various groups working in India. It is hoped that it may be a means of establishing eventually the Evangelical Lutheran Church in India. It is the hope of the college council that young men will not only prepare for their divinity diploma but that they will also take up theological research and pursue higher studies. It is hoped also that students from all over East Asia will be attracted to Gurukul to study for the Christian ministry and to contribute to Lutheran theology from the viewpoint of the oriental East.

—WILLIAM D. COLEMAN

INDIA WARNED AGAINST "WITCH-HUNTING"

INDIA: New Delhi.—Two Christian members of parliament cautioned the Indian government here against "witch-hunting" among foreign missionaries. The Christian M.P.'s intervened in a parliamentary question-and-answer period which followed Communist complaints that missionaries had been carrying on "anti-Indian" propaganda in the Port Cochin district on India's East Coast. It was the fourth time in recent months that Communists and their parliamentary allies had made such charges against foreign missionaries.

Last April they accused "American missionaries," without mentioning names or denominations, of mixing politics with their religious work.

On previous occasions, Christian members of parliament remained silent during the Communist attacks. But when the Communists asked Home Minister Katju to suppress the "propaganda" of some Italian missionaries, Chalakuzhi Matthen and Frank Anthony intervened. They urged that no action be taken until charges had been investigated carefully and they cautioned against "witch-hunting.". Dr. Katju promised that justice would be administered to "everybody, missionaries included."

—RELIGIOUS NEWS SERVICE

THREE AT A TIME

It was "all in the family" for Mr. and Mrs. Clifton Ashbaugh of Rochester, N. Y., when they presented their triplet children for baptism in Christ Church, Rochester, but it was a rare occasion for Pastor Walter Cowen, and the first time triplets had ever been baptized in his church. Shown with godparents, above, are (from left) Janet, held by Mrs. William Guthiel; Clifton, held by Mrs. Albert Guthiel; and Joyce, held by Mrs. William Guthiel, Jr.

INDIANA:

Veteran Missionary Retires After 40 Years

DR. G. C. LEONARD, pastor of St. Paul's Church, Vincennes, who has completed 40 years of service as missionary, administrator, and pastor, has announced his retirement from the active ministry.

Dr. Leonard was ordained in 1913, and the same year went to Liberia for the Board of Foreign Missions. He is credited with being the first person to reduce the language of the Kpelle tribe to writing. With the aid of a bi-lingual informant, Dr. Leonard unraveled the grammar and vocabulary of the language, and served as the vernacular language teacher for new missionaries until he had to return to the U.S. because of ill health.

Natives called him "Nalong Kpuai," meaning, "the short man," and marveled at his ability to use the Kpelle tongue. Dr. Leonard translated the Gospel of Mark, a number of Psalms and hymns, and portions of the Service into the Kpelle tongue.

From 1930 to 1937 Dr. Leonard was superintendent of the Mulberry Lutheran Home at Mulberry, Ind. At Vincennes, he led his congregation in the construction of a new church building. He has served the Indiana Synod and the Southern Conference of the synod on many responsible committees and boards.

OVER FOUR THOUSAND YOUTH of the American Lutheran Church met on the campus of Purdue University, Lafayette, Aug. 25-30, for the convention of the International (ALC) Luther League. Forty-eight pastors assisted in the distribution of the holy communion at the Sunday morning service, held in the Hall of Music, largest auditorium in the United States. Speakers who stressed the theme, "Live Christ," included Dr. Henry F. Schuh, president of the ALC, and Dr. Marcus Rieke, ALC Youth

Director. The Rev. Carl Amelung, pastor of St. Matthew's Church, Indianapolis, was the convention manager.

THE 1953 women's retreat at Camp Luther was held in three sections. The first, meeting Sept. 15-17, studied home missions; the second, Sept. 17-19, studied foreign missions. Both groups met together on Sept. 17 to hear Miss Alice Anderson of the Augustana Synod, missionary to British Guiana and China. The third section, meeting Sept. 19, 20, was the Young Women's Missionary Conference.

A LAYMEN'S SCHOOL OF THEOLOGY will be held in Indianapolis on eight consecutive Friday evenings, beginning Sept. 25. Dr. Thomas Traver and Dr. Carl Shanor of Lutheran Divinity School will present courses on "Stewardship and Practical Theology," and "Biblical Theology."

MRS. GEORGIA CAMPBELL has been named as the new synodical office secretary. Mrs. Campbell served in the synodical office for three years as resettlement secretary for the National Lutheran Council. She succeeds Mrs. Freda Gallamore, who resigned effective July 15, after 15 years' service.

THE FILM, *Martin Luther*, will have its Indiana premiere at Keith's Theater, Indianapolis, Sept. 25.

CALLS ACCEPTED: The Rev. E. F. C. Stahl, Milan, has accepted a call to St. Paul's Church, Vincennes . . . The Rev. Richard Becher, Camden, has accepted a call to Grace Church, Logansport . . . The Rev. Edward D. Driscoll, Van Wert, Ohio, has accepted a call to First Church, Hammond.

ROBERT H. HEINE

IOWA:

ULPH Branch Store Dedicated This Week-End

DES MOINES—The official dedication of the newest of the Board of Publication's 10 Lutheran Supply Stores was scheduled to take place over this weekend (Sept. 20).

Participating in brief but appropriate ceremonies in the store at 805 Locust Street in downtown Des Moines were Executive Secretary H. Torrey Walker, of the ULCA Board of Publication; President Alfred J. Beil, of the Iowa Synod; Dr. Frederick J. Weertz, pastor of St. John's Church, Des Moines; and the Rev. Arthur M. Simonsen, chairman of the Church Papers Committee of Iowa Synod.

Many clerical and lay friends of the Board of Publication were present for the Sunday evening dedicatory service.

The new store has actually been open for business since Sept. 8 when Miss Ruth Johnson, veteran ULPH employee associated with the Chicago branch store, was transferred to Des Moines to take charge. The store will provide better and faster service on church materials and supplies for the state and the immediate area.

Other ULPH branch stores are in Austin, Tex.; Baltimore, Md.; Columbia, S. C.; Chicago, Ill.; Kitchener, Ontario; Los Angeles, Calif.; New York City, N. Y.; Pittsburgh and Philadelphia, Pa.

R. T. S.

THREE DAYS before the resignation of the Rev. Everett R. Smail as pastor of Grace Church, Marion, Pa., was to become effective, the congregation held a farewell dinner for him and his family. Surprise feature of the evening was burning of note which made the congregation debt-free. Pastor Smail is now at Holy Trinity Church, Irwin, Pa.

Florida Synod Holds Second Ordination

THE SECOND ordination service in the history of the Florida Synod took place this summer in Trinity Church, St. Petersburg, when Douglass F. Wessell, a graduate of Philadelphia Seminary, was ordained and installed as assistant pastor of Trinity Church.

Pastor Wessell not only has the distinction of being the second ordinand in the Florida Synod's history but becomes the first regular assistant pastor in the synod.

Those taking part in the service as shown in photo above were (*from left*): the Rev. Royall A. Yount, synod president; Dr. Henry V. Kahlenberg, pastor of Trinity Church and vice president of synod; Pastor Charles F. Steck, Jr., of Good Shepherd Church, Tampa; and Pastor Harry Cressman, retired.

MARYLAND:

Marker Proposed For Old Church Site

HAGERSTOWN—The original site of the oldest Lutheran church in the Antietam Valley may soon have an appropriate marker due to the efforts of Dr. Charles K. Bell, retired faculty member of Southern Seminary, now living in Smithsburg. Earliest written record of the church is in a will dated 1754, filed in Frederick County that year. Of log construction, the building probably served both as a church and as a blockhouse for the defense of early settlers against the Indians. In 1787 the church and a ten-acre parcel of ground were sold and another log church built nearby. The second church was named St. Peter's, or Beard's church.

Associated with Dr. Bell in locating the historic site were John B. Bell, Donald C. Haynes and County Surveyor J. Harold Seibert.

THE *Martin Luther* film is scheduled for one week at a Hagerstown theater beginning about Oct. 30.

ST. JOHN'S AND TRINITY, Hagerstown, will co-operate in a preaching mission Oct. 18-23 with Dr. Wynne C. Boliek, Columbia, S. C., as guest preacher.

A STEWARDSHIP WORKSHOP, under the direction of the synodical stewardship committee, will be held at Frederick, Sept. 26 from 10 A.M. to 8 P.M.

MISS IRENE J. FALK, 1953 graduate of Hartwick College, has been called as the parish worker at Trinity Church, Hagerstown, and will begin her service Oct. 1.

MISSION DEVELOPER CARROLL BOYER has announced the first service in the Dietrich area, Frederick, for Sept. 23.

ZION CHURCH, Middletown, commissioned 46 men to visit the congregation in an effort to raise $85,000 for the improvement program. At the halfway point in the six weeks' campaign more than $50,000 was reported.

STORY IN STONE

onald C. Haynes, Dr. Charles K. Bell and hn B. Bell examine clue to site of old ntietam Church, built in 1754, in Maryland

MANY CONGREGATIONS in this area have summer and fall projects the canning of it and vegetables for the guests at the ational Lutheran Home for the Aged, ashington.

NEW CHAPEL at Gettysburg College will dedicated Oct. 17.

DR. FRANK P. CAUBLE, mission pastor at North End Mission (Middleburg Pike ea), Hagerstown, reports that 115 chil- n were enrolled in the vacation church ool.

THE REV. RUSSELL E. FINK was installed pastor of Hampstead parish Aug. 9. Pas s H. H. Ritterspusch and Roland W. nkel assisted in the service.

THE HARVEST or Thanksgiving season is aside in the synod as the time for con- gations to present special offerings of ney or gifts of foodstuffs to the National utheran Home for the Aged, Washington.

CHRIST CHURCH, Hagerstown, organized a mission congregation two years ago, purchased a lot and broken ground for new parsonage.

WILSON P. ARD

COUNSELING

story of the week

THE EARLY PRE-DAWN was suddenly shattered by harsh masculine cries of "Who goes there?" Sentries patrolling Camp Drake, the U.S. Army's replacement depot outside Tokyo, had spotted a lone figure climbing the slender ladder that scaled the side of the camp's 70-foot smokestack.

It wasn't until the climber reached the top that someone guessed correctly that a suicide jump was in the making. Emergency calls were made immediately for MPs, ambulances and the chaplain.

Within minutes, Chaplain Edward Curran (a former Roman Catholic priest in Philadelphia) arrived, still rubbing sleep from his eyes. Sizing up the situation at a glance, he directed that the camp's searchlights be trained on him as he started his 70-foot vertical hike.

"I never looked up or down," the chaplain said later, "until I got to the top. Then, as I glanced around to see where my man was, I suddenly got a very funny feeling in the pit of my stomach."

Ignoring his nausea, the chaplain peered around the rim, made out an army private perched on the edge, seven feet away.

"Now don't you jump, young fellow," admonished the priest, "for if you do, I'll be so frightened I'll fall off, too!"

The humor seemed to strike the nervous private as the chaplain hoped it would . . . he felt his hardest hurdle had been cleared.

Sixty minutes later and six feet nearer, the chaplain convinced the young serviceman to follow him down to the ground. Twice as they moved along the rim he had to grab the private's belt to keep him from tottering into the circular pit. In another 30 minutes the private was on his way to an army hospital for observation; the chaplain was returning to his quarters.

His comment after it was over: "I'll have the shakes tomorrow when I remember my 'conference' up there!"

—DICK SUTCLIFFE

PENNSYLVANIA:

Dr. Charles M. Cooper Is Inducted As Head of Pennsylvania Ministerium

PHILADELPHIA—What does a man think of when he is being inducted as president of a synod? Or more specifically, what did Dr. Charles Muhlenberg Cooper think of during his induction as president of the Ministerium of Pennsylvania and Adjacent States, held Sept. 1 at St. Michael's Lutheran Church of Germantown?

The church was jammed to capacity. Philadelphia was wilting from a two-week heat wave. The temperature in the church auditorium was near 100 degrees. Dr. Cooper, like everyone else present, was thinking about the weather: "What a relief that I do not have to preach in this temperature!"

The procession into St. Michael's was impressive. First came the executive board, next the conference presidents, then the president of Muhlenberg College, Dr. J. Conrad Seegers, and the president of Philadelphia Seminary, Dr. Henry Bagger. The secretaries followed: the Rev. Samuel E. Kidd, stewardship secretary to be installed; Dr. Roy L. Winters, Dr. Earl F. Rahn, and Dr. Gustavus H. Bechtold.

THE PROCESSION continued with the presidents of other synods: Dr. Edwin H. Knudten of New Jersey, Dr. Dwight F. Putman of Central Pennsylvania, Dr. J. Frank Fife of Maryland, and Dr. Frederick R. Knubel of New York.

Last in the procession were Walter R. Hagey, treasurer of the Ministerium; Dr. William F. Hermann, German secretary; the Rev. Claude E. Schick, secretary to be installed; Dr. Cooper; Dr. Emil E. Fischer, retiring president; Dr. Franklin Clark Fry, ULCA president.

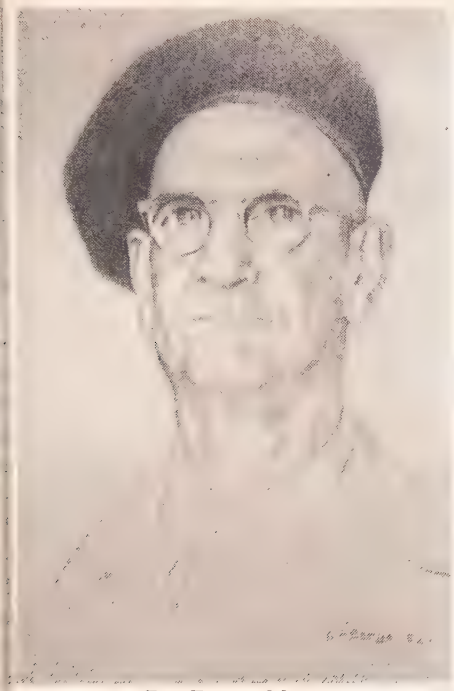
Everyone present was impressed with the solemn procession, but racing through Dr. Cooper's mind was: "Here is a team of workers for Christ. This is more than my induction. With Pastors Kidd and Schick, about to be installed, the vacancies on the team will be filled. This service is an act of synod giving its support to the three of us. With Christ's guidance and power we shall succeed in our tasks."

Dr. Fischer gave the charge to the new president, speaking of "the care of all of the churches." Immediately a picture formed in Dr. Cooper's mind. He visualized the 30 vacant congregations of the Ministerium, thinking, "My first attention must be turned to the care of these vacant congregations. I'll prepare a pamphlet, giving the steps that congregations should take to fill a vacant pulpit. How grateful I am that Dr. Fischer is giving the practical, down-to-earth considerations of the office of president, instead of theory."

As a result, Dr. Cooper has been meeting practically every night since his induction with congregations in the process of calling a pastor.

AS DR. FRY gave the charge to the Ministerium, Dr. Cooper's thoughts were fixed momentarily on a scene 20 years ago. "It hardly seems possible that 20 years have gone so fast. I was a young man about to be ordained, and assisting in that ordination service was the promising young churchman, Franklin Fry. Now 20 years later he stands before me again giving again the solemn words of the Scriptures, while I again give my sacred vow. Surely, history does repeat itself."

—CARL W. WEBER



DR. EDWIN MOLL
Wed in Jerusalem

DR. EDWIN MOLL, director of the Near East Branch of the Lutheran World Federation, and Mrs. James Cobb of Durham, N. C., were married in the Old City of Jerusalem on Aug. 21, according to word received at headquarters of the National Lutheran Council in New York. The ceremony was performed by Propst John Doering at the Lutheran Church of the Redeemer. Dr. Moll, 61, has been in the Near East since December 1946 as representative of the Commission on Younger Churches and Orphaned Missions of the NLC. He is on leave of absence as a secretary of the Board of Foreign Missions of the ULCA. Dr. Moll's first wife died early in 1949.

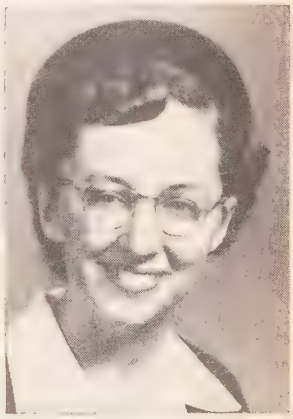
NORMAN A. HJELM, recent Princeton University graduate, was named president of the Lutheran Students' Association of America by the 600 delegates to the Ashram in Interlochen, Mich., recently.

DR. CHARLES L. GRANT, pastor of Faith Church, St. Paul, Minn., who has had years of experience in encouraging people to respond to the Lutheran World Action appeal, had an opportunity this summer to do another good turn for LWA. Called upon to conduct a Sunday service during a cruise to Alaska, he suggested the offering be appropriated to LWA. Result: $125.

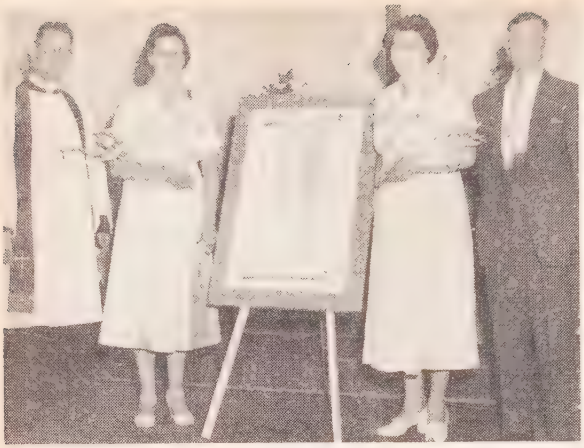
Two ULCA chaplains were recently awarded Bronze Star medals by the U.S. Army for meritorious service in the Korean campaign. Chaplain Bertram C. Gilbert of Reading Pa., member of the Pennsylvania Ministerium, and Chaplain William E. Hall of Hickory, N. C., a North Carolina Synod pastor, were given the award for service "beyond the call of duty." Chaplain Hall's citation praised his work in the "Battle of Porkchop Hill," during the last days of the Korean action.

SISTER ELIZABETH HESS, who was consecrated in 1951 and has served since then as the parish deaconess of St. Mark's Church, Williamsport, Pa., begins a year of service this month as an associate field secretary of the Board of Deaconess Work. She will visit congregations, interpreting the diaconate and seeking interested and qualified young women for church vocations.

Sister Elizabeth entered the deaconess training program in 1946 from Immanuel Church, Philadelphia, Pa.



Sister Elizabeth Hess



UNVEILED recently in Greenford Church, Greenford, Ohio, was this scroll containing the names of 133 former members of the congregation who gave (or in whose memory were given) funds to purchase a new organ. Campaign was started by John and Willis Rotzel, former members, and money was raised in three months. The organ (an electronic instrument) has been installed and dedicated. In photo, from left, are Pastor Arvid E. Kuitunen, Mrs. Florence Pettit, Miss Ruth Roller and Willis H. Rotzel

OHIO:

Ohio Congregations Boost Benevolence Again

COLUMBUS — Treasurer George L. Rinkliff got out his books on July 31 and found that the 279 Ohio Synod congregations had done, in the first seven months of 1953, what they had been doing in each of the past 10 years—increasing their benevolence-giving over the preceding year. This year the gain was $40,242, a total of $348,139 in apportioned benevolence.

WHEN OHIO'S youth camp, Camp Mowana, near Mansfield, closed Labor Day more than 800 campers had enjoyed its facilities. Ten full-time counselors, and 95 counselors for one or more periods, had helped, including 39 pastors. At one or another of the summer schools and camps in the synod this year 30 per cent of the active pastors served.

MISS EMMA BAER, for 26 years a missionary in India, was honored Aug. 17 on her 80th birthday at her home in Dover, Ohio, where she has been living for the last eight years, by members of Grace Church and Pastor Carl Driscoll. She was presented with an orchid and a gift. Miss Baer's sister, the late Dr. Mary Baer, spent 47 years in India.

GRACE SUNDAY SCHOOL, Dover, held a branch Sunday school during July and August at nearby Attwood Lake, where nine families, the pastor, and the Sunday school superintendent have cottages. Attendance averaged 50 children.

MRS. BERNICE MULLENDORE, formerly on the staff at Oesterlen Home, is now parish worker at Hope Church, Toledo, the Rev. Walter W. Larson pastor . . . MRS. GRACE PECK, part-time visitor in Bethany parish, Cleveland, for several years, has been installed as full-time parish visitor since the resignation of Sister Bertha Schwanewede.

DR. HELEN ALLINGER, who received her doctorate in church music from Union Theological Seminary this year, is serving as director of music at Glenwood Church, Toledo. She will direct four choirs, instruct confirmands in hymnology, liturgy and music of the church, and give voice and organ lessons to members of the parish, besides serving as church organist. She was on the music faculty of Stetson University for 11 years.

THE ONLY Ohio Lutheran congregation to celebrate its sesquicentennial in the year of observance of Ohio's 150 years of statehood has been Stettler Church, Miamisburg. The congregation dates back to a time when services were held in log cabins of the members. A permanent organization was made in 1806. The first pastor for the

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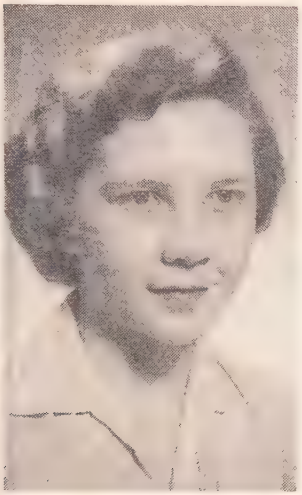
CAMPUS



MISS MARJORIE STREICH, daughter of the Rev. and Mrs. A. G. Streich, Milwaukee, Wis., and valedictorian of the 1953 graduating class at Wittenberg College, has enrolled at Western Reserve University under a $2,500 scholarship awarded by the Cleveland Family Service Association. The scholarship covers two years' graduate work, leading to a master's degree in sociology, and also provides for employment with the Cleveland Family Service Association. Miss Streich's father is pastor of Pentecost Lutheran Church in Milwaukee.

WAGNER COLLEGE was host to two convening church groups on its campus earlier this month: the Luther League of the New Jersey Synod, over Labor Day week-end, and the Women's Missionary Society of New York-New England Synod, Sept. 9-11.

MUHLENBERG COLLEGE has named the Rev. Conrad C. Raker, superintendent of the Good Shepherd Home, Allentown, Pa., and Dr. Hagen Staack, pastor of St. Peter's Church, Allentown, to be lecturers in religion for the semester which began Sept. 20.

CENTRAL SEMINARY recently sponsored a week of special lectures featuring Dr. Robert E. Van Deusen, Washington correspondent for "The Lutheran."

OHIO . . .

group was the Rev. John Jacob LaRose, a Revolutionary War soldier and Reformed minister from North Carolina, and the early organization was as a union Lutheran and Reformed Church.

The sesquicentennial was observed on Aug. 23 when President George W. Miley spoke in the morning and neighboring pastors at an evening service, and on Aug. 26, when the Rev. John F. Torrence, Jr., Baltic, a former summer supply, spoke at a midweek service. The congregation has mimeographed a history prepared by Mr. Torrence.

ST. JOHN'S CHURCH, of the Bellville parish, celebrated its 135th anniversary on Aug. 30 with addresses by President George W. Miley, former Pastor Joseph M. O'Morrow, Columbus, and the Rev. Charles S. Foust, Newcomerstown, a son of the congregation. Pastor Luther E. Buchholtz is the 46th pastor in the 135-year history. The congregation is the only ULCA church in Morrow County. E. RUDOLPH WALBORN

TEXAS:

Shiner Launches Building Project

CONSTRUCTION of a new church building for the United Dr. Martin Luther Church at Shiner was begun Monday, Sept. 16, the day following groundbreaking ceremonies.

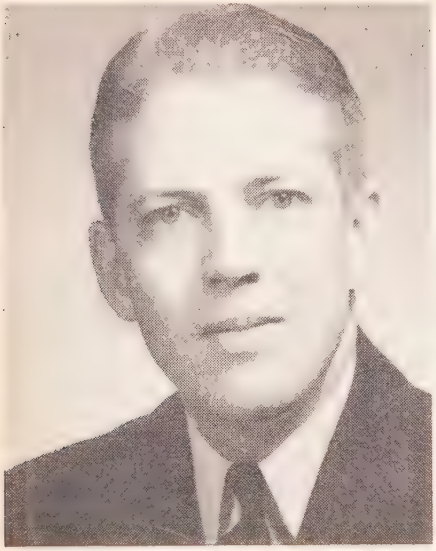
This is the first unit of a four-unit building project which is estimated to cost more than $160,000. Other units are a proposed social hall, social hall annex, and educational wing.

ST. JAMES' CHURCH, Houston, the Rev. D. I. Dolton pastor, presented a week of noonday TV programs Aug. 17-21.

MISS BILLIE GRACE UNGERER, Austin, has taken up her duties as parish worker at First English Lutheran Church, Austin.

IN A RECENT report from the treasurer of the Texas Synod, Mr. C. H. Warner, six congregations have given more than their quota in LWA funds and three others have

Leader in Argentina



Rev. Levon H. Spath

UELC Elects Spath At Buenos Aires

IN BUENOS AIRES, recently, the United Evangelical Lutheran Church, holding its sixth annual convention, elected the Rev. Levon H. Spath president. Now serving as pastor of Redeemer Church in Villa del Parque, Buenos Aires, Pastor Spath is serving his second term as a missionary.

The UELC convention named the Rev. Luis Garcia vice president.

TEXAS . . .

met their quota for 1953. As a whole the Texas Synod has reached 58.8 per cent of its goal. General benevolence reached 47 per cent at the end of July. Reformation Church, Garland, a new mission, has passed its goal.

THE Stewardship-Evangelism Workshop for men, women and children was held in Bastrop State Park, Bastrop, Sept. 19, 20. Theme: "Working Together with God Through Evangelism and Stewardship."

DR. JOHN BENNETCH was ordained in Dallas, Aug. 9, and has been called to Elizabethtown, Tenn. JAMES F. VORKOPER

VIRGINIA:

Virginia Synod WMS To Meet in Winchester

THE SEVENTIETH annual convention of the Women's Missionary Society of the Virginia Synod will be held at Grace Church, Winchester, Dr. W. E. Eisenberg pastor, Sept. 29 through Oct. 1. The convention theme, "The Lord Hath Need of Thee," will be developed by Dr. R. H. Gerberding, Dr. R. H. Anderson, Miss Josephine Darmstaetter, and other speakers. Mrs. A. A. Shutters is president of the synodical society and Mrs. E. R. Miley, Sr., is chairman of the program committee.

MASSANETTA SUMMER ASSEMBLY, which closed Aug. 16, had an enrollment of 810. The matins service each day was conducted by Dr. Reginald E. Dozer of Washington, Pa. The evening assembly speakers were Dr. R. Homer Anderson, Dr. Raymond J. Seegar, U.S. Senator Willis A. Robertson and Dr. Stewart W. Herman. Dr. John H. Fray was director of the assembly and Pastor Charles G. Tusing headed the leadership school.

THE SYNODICAL youth camp at Powell's Fort closed Aug. 29, 160 campers having attended for the full week under the leadership of 30 pastors and counselors. Camp director was Pastor Ira Wilson, the registrar was Pastor Allen Fenner, and the business manager Pastor Hensil Arehart. The faculty included Sister Evelyn Houlroyd and Pastors Franklin Senger, John Grissinger, George T. Stapleton, and Allen Fenner. Pastor Leigh Bell was in charge of handicraft work and Pastor William Rutrough, Herbert Mack and Pastor Marshall Mauney directed the athletic and entertainment program. Pastor Roy Sloop served as chaplain.

EXCEPTIONALLY fine vacation church schools have been reported throughout the synod. All records were broken in the Quicksburg parish, the Rev. P. J. Bame pastor, and the Parrottsville parish, Dr. Walter

2. Davis pastor. In the latter parish, 198 were enrolled at Salem Church and 101 at Luther Memorial. Certificates of credit were warded to 225 in both churches and 540 eople attended the closing exercises. In an nalysis submitted by Dr. Davis it was ointed out that about 40 per cent of the udent body came from the parish, 30 per ent from children of other churches, and 0 per cent from families belonging to no hurch.

THE REV. HENRY C. CASTOR has accepted he call of Holy Trinity, Newport, Tenn. his congregation has just purchased a parnage costing over $16,000.

THE REV. GORDON C. HITE was installed s assistant pastor of First Church, Norfolk, ecently by Dr. Luther W. Strickler, pastor.

MARSHALL F. MAUNEY

VEST VIRGINIA:

ynod Holds 41st Annual Conference

THE 41ST ANNUAL CONFERENCE of the Vest Virginia Synod met at St. John's hurch, Red House, Md., Aug. 31-Sept. , with Pastor William E. Carlson preding. Gettysburg Seminary Professor rancis E. Reinberger interpreted the turgy, discussed hymnology, and previewed the new Common Service. Maeso Giuseppe Moschetti, director of music St. John's Church, Allentown, Pa., ve a practical interpretation of the ervice on the organ. Chosen as conferce officers for the new year were Pastor onald D. Anderson, Keyser, president, nd Pastor James M. Allan, Elkins, sectary.

"New Lamps for Old" was the order for e day when in early summer the lastown oil lamps to be in use in any West irginia churches were replaced with elec- c lights in Mt. Olivet, on Lantz Ridge, the Aurora-Davis parish. Pastor George Weirick was ready to celebrate by showg the stewardship film, *All That I Have.*

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PENNA. (con't.)

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Paradise, Shiloh
George A. Clark

Paxtang, Good Shepherd
Charles T. Frazier

Penn Hills, Zion

Philadelphia, Holy Spirit
Richard D. Bergman

Philadelphia, Mediator
Robert M. Heiberger

Philadelphia, Salem
James Graefe

Philadelphia, St. Timothy
Russell M. Swartley

Rockwood, St. Luke
Hillis G. Berkey

St. Paul, Rural Parish
J. Bruce Weaver

St. Petersburg, Salem

Shiremanstown, St. John
Raymond A. May, Jr.

Trafford, St. Mark

To be continued next week

100% LUTHERAN SUBSCRIPTIONS

WEST VIRGINIA . . .

In the same parish, Saturday evening worship services have proved practical at Centennial Church on Stemple Ridge, where a large number of children and adults was received by Holy Baptism on a Saturday night late in August.

After a month's work in Point Pleasant, mission developer Paul W. Bergstresser has a list of 73 prospective Lutherans. Sunday services are planned for the near future.

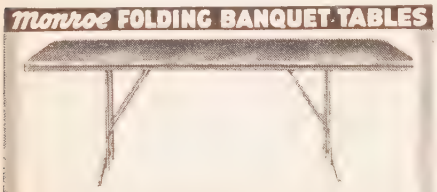
At the state sanatorium at Hopemont, Lutheran pastors have served as chaplains since 1927. Sponsored by the Lutheran Women's League of Wheeling and the Hopemont institution, Pastor Weirick of Aurora has been appointed to this chaplaincy.

Having broken ground in May for a $35,000 parish house designed by Philadelphia architect T. Norman Mansell, Trinity congregation, Keyser, the Rev. Donald D. Anderson pastor, expects the building to be ready for use in October. The 50th anniversary of the congregation was celebrated Aug. 16 when Dr. William C. Ney, Havertown, Pa., organizer and first pastor, returned for the service.

Six miles away at Westernport, Md., Mt. Calvary congregation, the Rev. Robert E. Cassell pastor, moves steadily ahead with its $20,000 building program which includes a new approach to, and remodeling of, the interior of the church and the purchase of new furniture.

Two secretaries of the church will be on the territory of synod this autumn. Mrs. Mabel B. Fenner from the Board of Parish Education is holding evaluation meetings in 10 congregations this month. In a similar number of churches, Zeb Trexler, Lutheran Laymen's stewardship director, will conduct stewardship workshops in October.

HAROLD L. HANN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WISCONSIN:

Shelhart Ends Month's Mission Field Survey

Dwight L. Shelhart, who has organized 17 missions in the Synod of the Northwest since 1929, spent a month touring North Dakota and Montana on what he calls "a surveying trip." In his 8,000 miles over plains and mountains, gravel and gumbo, the synodical missionary studied 27 possible fields. He suggested that one or more canvassers be engaged next summer for a more detailed survey of the most likely communities. "Whoever we engage," he said, "must be able to make his own way, and rough it if necessary. This is no tenderfoot job or a task for an amateur who is proficient in slow motion."

Missionary Shelhart discussed the possibility of a similar survey in other states already covered by the synod, with the belief that such an analysis might prove surprising and rewarding to the future of home missions.

"Fellow Workmen for God" is the theme for the 45th convention of the Women's Missionary Society of the Wisconsin Conference, to be held at Luther Memorial Church, Madison, Oct. 11, 12. Guest speakers will be Mrs. F. R. Ludvig, Milwaukee, member of the ULC WMS Executive Board; Miss Alice Anderson, missionary to British Guiana; and Mrs. Mildred Deal, principal of Konnarock Lutheran School.

Lutherans in Wisconsin who have been hit with major league baseball fever this year did an unusual job of public relations work when they sponsored "Lutheran Night" at the Milwaukee National League stadium, and honored Andy Pafko, a Lutheran of Slovak Synod. A record crowd of close to 38,000 witnessed the presentation of a new automobile to "Handy Andy" and his wife. When the Lutherans in the ball park were asked to stand, it looked like the familiar seventh-inning stretch!

Lutherans who took part in the pre-game ceremonies were E. A. Beyersdorff, editor of the *Milwaukee Lutheran;* Lloyd Larsen, sports editor for the *Milwaukee Sentinel;* the Rev. Elmer Eggold, principal of the Wisconsin Synod Lutheran High School; and Judge Ronald Drechsler.

The ULC Church School Association of Wisconsin will meet Sept. 17-18 at the Church of the Incarnation, Milwaukee. Speakers will be Dr. R. R. Belter, president, Wartburg Synod; the Rev. L. T. Riley, president of the association; Dr. A. C. Ahlen, Northwestern Theological Seminary; Dr. H. A. Puls; the Rev. A. C. Ammon, ULC Board of Parish Education; and the Rev. Amos Streich, president of the Wisconsin Conference.

The fall meeting of the Wisconsin Conference will be held in St. Timothy's Church, Kenasha, Sept. 21, 22 . . . Lutheran Memorial Church, Madison, will dedicate a South Center Sept. 27. Protective glass, costing $7,000, has been installed on all the five windows. Three new art windows will be installed in Christus Chapel about Oct. 1. . . . The Rev. Wesley H. Gallup, Milwaukee, has returned from an extended trip

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to Europe. The *Epiphany Call*, the church's parish paper, ran weekly travel letters.

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DECEASED

Rev. Conrad F. Zarnke

The Rev. Conrad F. Zarnke, 83, retired, died at his home in New Hamburg, Ont., on Aug. 4.

A native of Canada, he was born in St. Clement's, Ont., son of the late Mr. and Mrs. Frederick Zarnke. He graduated from Wagner College in 1890, and was ordained by Canada Synod in 1894 after recovering from a period of illness.

His first call was to Arnprior Mission. In 1896 he became pastor of the Pembroke congregation, serving for 13 years. Later (1925) he returned to Pembroke to serve for 12 more years. In 1909 he accepted a call to Trinity Church, New Hamburg, Ont., and during his two years there the present building was erected. Other pastorates included St. Matthew's in Kitchener, Ont. (where he also was in charge of the Lutheran Book Room), and a number of rural churches. He retired to New Hamburg in 1942, but remained active as a supply pastor until late last year when his health failed.

Surviving are his wife, the former Delphine M. Scheifele; a son, Egbert, of Vancouver, B. C.; two grandchildren, two brothers and a sister.

Funeral services were held at New Hamburg in charge of the Rev. A. F. Buehlow, pastor of the local church, and the Rev. H. R. Mosig, of Waterloo. Interment was in Mt. Hope Cemetery, Kitchener.

Mrs. Charles E. Hay

Anna Kieffer Hay, widow of Dr. Charles E. Hay who was head of the Lutheran Deaconess Motherhouse and Training School at Baltimore, Md., for many years, died at the National Lutheran Home for the Aged, Washington, D. C., Aug. 28. She was 89.

Mrs. Hay was the daughter of the late Rev. Ephraim Kieffer and Margaret Link Kieffer, and was born in Millersburg, Pa. She was a graduate of Bucknell University (class of 1873) and was present at the 70th anniversary of her class in June of this year.

She followed the teaching profession until her marriage to Dr. Hay, thereafter devoting

her life to church service in the parishes served by Dr. Hay, and at the Deaconess Motherhouse.

Funeral services were held in the chapel at the National Home for the Aged on Aug. 31, with the Rev. Paul H. Smith, pastor of St. Mark's Church, Baltimore, officiating. A stepdaughter, Miss Lillian Hay of Philadelphia, survives.

Mrs. Paul A. Weidley

Olive G. Weidley, wife of Dr. Paul A. Weidley, pastor of Grace Church, Baltimore, Md., died suddenly on Aug. 18, while the couple was on vacation in Glens Falls, New York.

Mrs. Weidley was born in Altoona, Pa., and before her marriage was a member of the First Lutheran Church of that city. She married Dr. Weidley in 1919. With him she served St. Paul's Church, Monessen, Pa., for four years; St. Paul's Church, Frostburg, Md., for eight years; and Grace Church, Baltimore, for 23 years.

In addition to her husband, she is survived by one son, George S. Weidley, two grandchildren, two brothers and two sisters.

Funeral services were held in Grace Church Aug. 22.

Rev. Stephen Szmodis

Funeral services were held Sept. 5 in St. John's Wendish Church, Bethlehem, Pa., for the Rev. Stephen Szmodis, whose death occurred Sept. 3.

Mr. Szmodis, 62, a native of Hungary, was pastor of St. John's Wendish Church, and of the First Hungarian Wendish Church (also in Bethlehem, Pa.) and of the Hungarian Lutheran Church in Perth Amboy, N. J.

He was graduated from Allentown, Pa., Preparatory School in 1921, took special studies at Muhlenberg College, and graduated from the Philadelphia Seminary in 1924. He was ordained the same year by the Ministerium of Pennsylvania, and in 1925 entered the Synod of New York.

Pastor Szmodis is survived by his wife, Anna, and two children, Charles and Edna. Interment was in Fountain Hill Cemetery, Bethlehem.

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IN CONCLUSION . . . . . .

READING THE MAIL that comes into the offices of THE LUTHERAN is always fascinating. Sometimes it trickles in; more often it pours. There's a daily deluge of mimeographed folders and articles, plus printed newspapers and magazines by the dozen. Manuscripts submitted for possible publication arrive in great numbers, with only about one in 20 acceptable.

Personal mail is most important, of course. When readers write, the editors listen respectfully. A lively editorial on some subject like Senator McCarthy or public housing draws a wide response. There's sure to be a sharp volley from critics. But most writers present well-thought-out conclusions and observations.

SOMETIMES THE RESPONSE is unexpected and almost electrifying. When Dr. Ruff wrote about a month ago on beauty contests and bathing suits, there was surprisingly general applause. Only one letter out of half a hundred raised an objection. And some anonymous contributor sent two large "pin-up" pictures of actresses in very abbreviated attire. Unfortunately there was no place in the office to pin them up.

There's great value in letters which readers send. Editors are often barricaded in an ivory tower, bombarded by propaganda from all sides. Rescue comes through the support received from readers who also face in their everyday routines the problems of Christian living with which we are all concerned.

Fine feature articles have been developed from suggestions by readers. Contributions sent in because they "might be of interest" have provided leads for valuable news articles and stories.

The truth of the matter is that every one gets a number of good ideas, bu often fails to write them down or other wise make it possible to put them int operation. Haven't you awakened in th morning trying desperately to recall th wonderful thought that flashed throug your mind during the night, only to fin that your efforts at recollection are i vain? And then haven't you said, "Wh didn't I write it down? Why don't keep a pad and pencil at hand!"

Many literary inspirations have prob ably vanished because they never reache paper. In some cases, this was surely fo the best. But in others, the loss is meas urable.

IT'S ALWAYS GOOD to be articulate abou our thoughts and feelings, especially a they affect our Christian witness. Th biblical injunction to publish good tiding and not to conceal them applies to every day living. A letter written to a news paper or magazine in support of Chris tian standards may have a far-flung re sult. Demonstrations of strong feelin among Christian people have had notabl results in influencing legislation and i advancing the work of the church. A the very least, they offer evidence to secular-minded generation that the thing of the spirit really do matter to a grea many people.

SO WHEN YOUR Christian belief move you to feel deeply about some situation don't just curdle inside and growl abou the condition of the world. Think throug the issue clearly, then write down you thoughts and send them on to those wh are in a position to take definite action

—ALBERT P. STAUDERMAN

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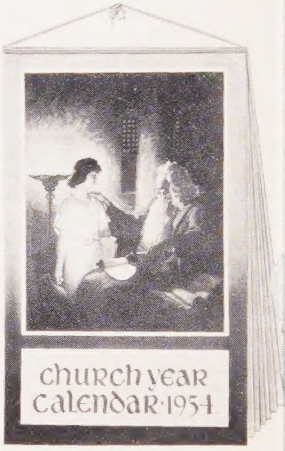

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May	Christ Appears To Pilate	Coleman
June	Fill the Water Pots	Jones
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